



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

BV3415

M6

1868











至而國泰自人有

CHINESE FROM THE LATTER SIXTH

A NARRATIVE

OF THE

CONVERSION OF A CHINESE PHYSICIAN.

Compiled from Journals and Letters

OF THE

MISSIONARIES OF THE CHURCH MISSIONARY SOCIETY AT
SINGAPORE AND OF ONE OF THEIR PATIENTS.

By THE REV. HENRY MOULTON, M.A.

OF THE CHURCH MISSIONARY SOCIETY.

SECOND EDITION, REVISED,

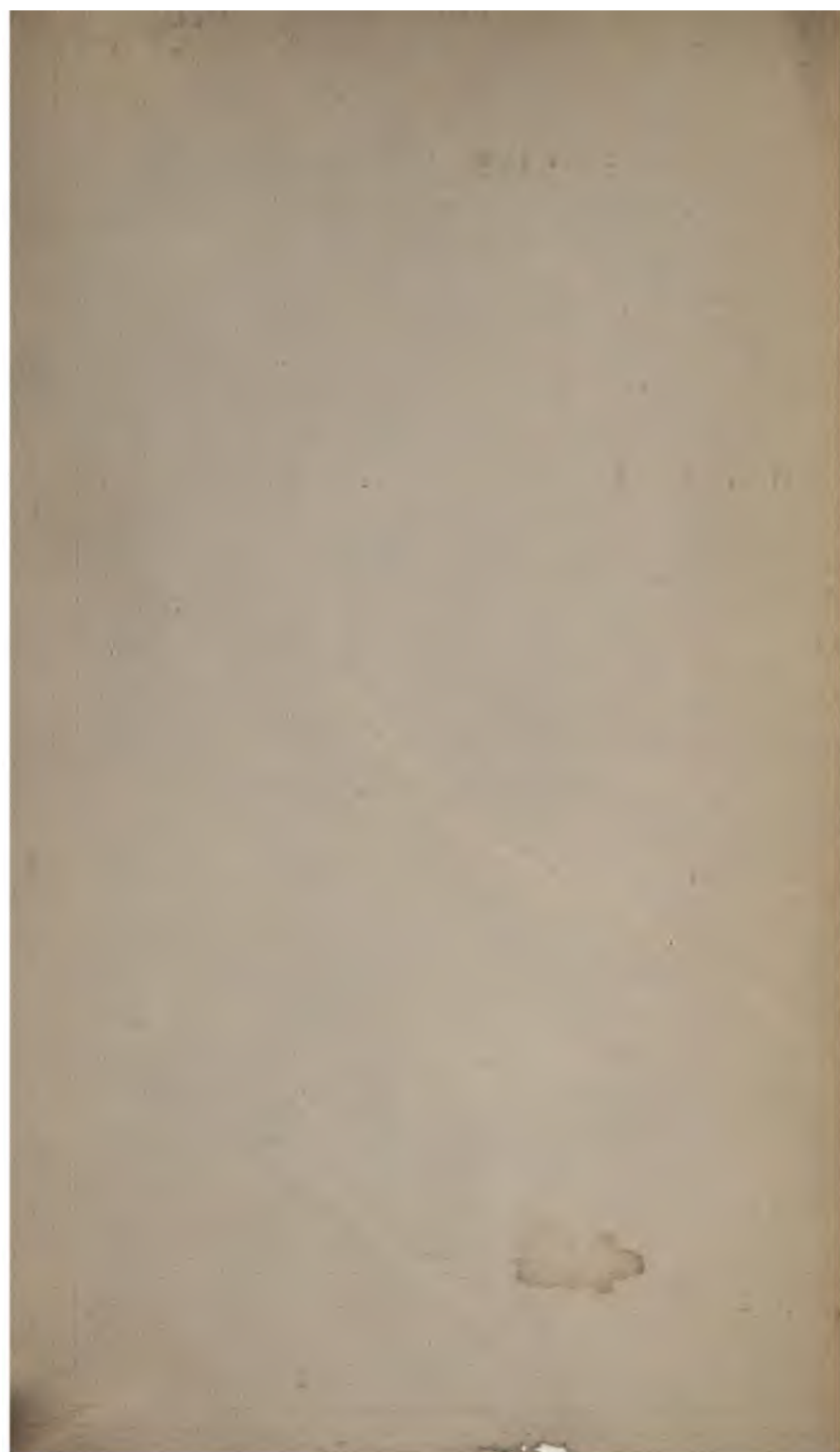
AND WITH THREE ADDITIONAL CHAPTERS BY ONE OF THE MISSIONARIES.

LONDON :

CAMBS & CO., 21, BURNERS STREET
SCOTCH, JACKSON, & HALLIDAY, 54, FLEET STREET

1866.

[All Rights Reserved.]



5/1
1906

£25-

A NARRATIVE
OF THE
CONVERSION OF A CHINESE
PHYSICIAN.



DZING SINSANG.

From a Photograph.

Vincent Brooks, Lith.

"THESE FROM THE LAND OF SINIM."

A NARRATIVE
OF THE
CONVERSION OF A CHINESE PHYSICIAN.

Compiled from Journals and Letters

OF
MISSIONARIES OF THE CHURCH MISSIONARY SOCIETY AT
NINGPO, AND ONE OF THEIR CATECHISTS.

BY THE REV. HENRY MOULE, M.A.,
VICAR OF FORDINGTON.

SECOND EDITION, REVISED,
AND WITH THREE ADDITIONAL CHAPTERS BY ONE OF THE MISSIONARIES.

LONDON:
JAMES NISBET & CO., 21, BERNERS STREET;
SEELEY, JACKSON & HALLIDAY, 54, FLEET STREET.
1868.

[*All Rights Reserved.*]

LONDON :

BRADBURY, EVANS, AND CO., PRINTERS, WHITEFRIARS.

PREFACE.

My dear old friend, whose "labour of love" it has been to weave out of several scattered documents the following simple narrative, requests me to preface it with a few words of recommendation. I confess that I hardly understand the motive of his request ; and yet, both on *official* and *personal* grounds, I feel myself obliged unhesitatingly to comply with it.

Officially, as charged with the duties of Honorary District Secretary of the Church Missionary Society in this neighbourhood, I cannot refuse an opportunity of solemnly urging its claims upon the sympathy and aid of Christians ; whilst I invite their attention to the blessings which, as these pages abundantly prove, God has vouchsafed to bestow upon one of its more distant and difficult centres for the diffusion of Gospel-light among the heathen. Here, assuredly, is no ordinary

specimen of the sanctifying and saving influence of Divine Truth upon a race naturally, perhaps, as utterly indifferent to religious impressions as any that can be named. The unquestionable reality, and growth, of their spiritual life ; its ability to sustain them in the midst of heavy trials ; its manifestation of itself, alike in a spirit of prayer, in the elimination of partial and defective views, and in loving exertions for the conversion of others, ought surely to convince the most sceptical that the simple preaching of Christ crucified has by no means lost its ancient efficacy, but that it is still, as ever, "the power of God unto salvation to EVERY ONE that believeth." Doubtless, the call thus made upon us is to ascertain whether we are each doing all that we can for the promotion of Evangelical Missions ; and whether even we, who acknowledge their claim, might not give more, work more, and pray more, for their extension and strengthening.

Personally, too, I am bound to express that I "rejoice greatly"—and in this my joy how many Christian brethren and fathers amongst us are partakers !—when I reflect on the grace bestowed upon those two beloved young Missionaries, the children of

our old friends, whom we once watched with deep and affectionate interest, as the Spirit of God wrought in them mightily, and as we saw them constrained to count all things but loss, so that they might preach among the heathen the unsearchable riches of Christ. We glorified God in them, as we saw them, one after the other, consenting to sacrifice their warm home-affections, and to abandon the parents, the brethren, the friends, and the pursuits they so dearly loved, in order that they might embark on their errand of mercy; and we glorify God in them now, when we see how surely He has accepted their offering, and is prospering the labours, both of themselves, of the devoted brethren whom they joined, and of their like-minded wives, and is giving them "in the behalf of Christ not only to believe on Him, but also to suffer for his sake."

On the mysterious dispensation recorded at the close of this brief history it needs not that I should enlarge. How often has short-sighted man to lay his hand upon his mouth! how often has he to learn that God's thoughts are not our thoughts, neither our ways His ways!

Let us constantly commend the little Missionary-band at Ningpo to His gracious protection and favour, convinced that, whether they are to be reapers or sowers, the harvest shall not fail, and their labours, begun and carried on in faith and love, shall not be in vain in the Lord !

C. W. BINGHAM.

BINGHAM'S MELCOMBE,
Dorset, 1864.

CONTENTS.

CHAPTER I.

	PAGE
INTRODUCTORY	1

CHAPTER II.

A ROMAN CATHOLIC CHINESE PHYSICIAN, ENDEAVOURING TO CONVERT A CHURCH MISSIONARY SOCIETY'S CATECHIST TO HIS FAITH, IS HIMSELF CONVERTED TO PROTESTANTISM	9
---	---

CHAPTER III.

THE PHYSICIAN PUBLICLY ENTERS THE COMMUNION OF THE CHURCH OF ENGLAND, AND LABOURS AS A CATECHIST	24
--	----

CHAPTER IV.

THE TAEP'ING REBELS	47
-------------------------------	----

CONTENTS.

CHAPTER V.

	PAGE
CLOSING SCENES, AND DEATH OF STEPHEN DZING .	60

CHAPTER VI.

THE FAMILY OF STEPHEN	73
APPENDIX	87

A NARRATIVE
OF THE
CONVERSION OF A CHINESE PHYSICIAN.

CHAPTER I.

INTRODUCTORY.

NINGPO is a city on the east coast of China, near the southern lip, so to speak, of Hangchow bay, opposite the island of Chusan. It is twelve miles distant from the sea, lying just above the point where the river Yung, from the west, is joined by a smaller stream from the south ; after which the united river flows in a northerly direction till it falls into the sea at the city of Changhai. The Yung river is deep and wide ; the tide from the sea pushes up it full sixty miles above its mouth ; and the junction of the two streams just at Ningpo forms a convenient port, where not only the largest Chinese junks, but European merchant ships, and even sloops of war and frigates, can lie at anchor almost close to the city walls. The city is enclosed by a broad wall, faced on both sides with hewn stone,

about twenty feet high, and five miles in circuit. But the population outside the walls is almost as great as that within them. One suburb stretches from the West gate two miles in nearly unbroken line along the north bank of a canal; and at what is called the Three Rivers' Mouth—that is, the point of junction of the two streams with that which results from their combined waters as they flow onwards to the sea—both dwellings and warehouses are densely crowded together, and cover a large space, especially outside the East gate and Bridge gate. Altogether, Ningpo has a population of three or four hundred thousand souls. These are divided, according to Chinese phrase, into the Learned, Husbandmen, Craftsmen, and Traders. Of the second class there are, of course, but few in the city or suburbs; the other three classes form the mass of the population. Traders, who rank lowest, are nearly the most influential of all the classes. Many of them, however, are educated men; and some member of almost every family has passed through the usual course of learned training, taken the literary degrees, and holds, or has held, some public office.

The thirtieth parallel of latitude, which leaves Cairo in Egypt a little to the north, has Ningpo a little to the south of it. This accounts for the heat of our summers, during which the thermometer, in shaded and sheltered rooms, often reaches 100°. On the other hand, its situation on the eastern coast of a great continent, over which, from the north west, the prevailing winds of winter blow, explains the frost and snow which occur almost every winter, and the long period—six or seven months—of comparatively cold weather, which renders

necessary to the people of Ningpo a quantity of clothing, such as is not needed in many districts much further north.

On either bank of the Yung river, and of its southern tributary, perfectly level alluvial plains stretch away to the steep foot of precipitous ranges of hills. The plains are traversed everywhere by smaller feeders of the rivers, and by canals, which serve both to water the fields and for the great traffic, agricultural as well as mercantile, which is always plying to and from Ningpo as its centre, and between one point and another of its populous neighbourhood. Six considerable walled cities, and a multitude of large towns, many of them counting their inhabitants by the ten thousand, as well as innumerable villages, are under the supervision of the chief magistrate of Ningpo. The great and well-watered plain, hemmed in by its amphitheatre of hills, open only towards a short sea-board on the north which reaches from Ha-p'u to Chin-hai, is cultivated everywhere, and produces, besides many valuable kinds of grain and vegetables, that staff of life of China, *rice*. For the growth of rice, incessant flooding of the ground is necessary; and this, together with the heat of summer, occasions a great prevalence of ague, remittent fevers, and dysentery. With care, however, and under God's blessing, missionaries and their wives may live and work many years with almost as little interruption as in England.

The Roman Catholics had a flourishing mission at Hangchow, the provincial capital upon which Ningpo is dependent, as early as the end of the seventeenth century, and they appear to have obtained a footing

soon after in Ningpo itself. They lost everything, however, except the title-deeds of the site of their mission, in the great persecution about 1730. After the treaty of Nankin in 1842, they recovered a part of their property, and opened a church, a dispensary, an orphanage, and schools; and, by means chiefly of native priests and catechists, obtained a certain number of converts in many parts of the surrounding districts, and throughout the province. Their principal seminary for training catechists and priests is in the island of Chusan; and thither the subject of this narrative, Stephen Dzing, sent his son Kyi-'ao, baptised by the Romanists Franciscus Xavier, as a pupil when he was about eight years old.

Protestants did not commence missionary work at Ningpo till after the treaty of Nankin, when, about 1843, American Baptists and Presbyterians obtained a footing there, and were followed very soon by the excellent and devoted English lady, Miss Aldersey; who, after five years' labour in Java, began and maintained at Ningpo for about sixteen years, chiefly at her own cost, a girls' school, of which the fruits are still being gathered by other missionaries.

The Church Missionary Society sent its first missionary to Ningpo in 1846, when the Rev. G. Smith, afterwards Bishop of Victoria, Hong-Kong, endeavoured to found a mission within the city; but ill health compelled him to retire after a six months' residence. In 1848 Mr. Cobbold and Mr. Russell renewed the attempt, and more successfully. In 1851 their first converts, Bao and Ho, of whom the former bears a very large part in the "Narrative," were baptised, and a year or

two later Bao was appointed catechist. Boys' and girls' day-schools, public preaching and discussion, and the distribution of tracts, both in city and country, were the chief means used for spreading the Gospel. In 1856 the first country station was commenced in a populous plain called Sanpoh, about thirty miles in a straight line north of Ningpo. After the T'aep'ing invasion in 1861-62, other stations, some of which had been commenced at an earlier period, were taken up; the last and most considerable being that at Hangchow, the provincial capital, which was begun, at the urgent entreaty of two of the native catechists, in 1864. Hangchow is nearly 140 miles north-west of Ningpo. The senior missionary at Ningpo has now under his general superintendence more than ten stations, large and small; at which about twenty agents, being either catechists and readers, or schoolmasters and mistresses, are employed. The total number of native communicants at all the stations is upwards of one hundred and fifty.

The Roman Catholics found out at an early period the use and necessity of *literature* as a means of spreading religion in China. And they compiled and translated, not only a vast number of tracts, formularies, and small books of devotion, such as, *e.g.*, the Breviary and Thomas à Kempis, but also larger works on science and on theology, amongst which the first six books of Euclid and a digest of the works of Thomas Aquinas are remarkable.

Of Protestants, the London Missionary Society's agents (the great Dr. Morrison, of Canton, followed by Medhurst, Milne, and others who are still in the field

and active) have contributed most largely to the work of translating and compiling religious and scientific books and tracts. Their great work—for it is to a large extent theirs—is the version of the Bible *in classical Chinese*, published by the British and Foreign Bible Society. It is not without its defects; but it stands alone, for a book of such extent, written throughout in a Chinese *style*, acceptable and intelligible to the educated classes all over China. Dissatisfied, however, with this version, on account of a certain want of literality in the renderings, and on some other grounds, other missionaries, chiefly American Presbyterians and Episcopalians, have brought out another version of Holy Scripture, which is published by the American and Foreign Bible Society. Both these versions have lately been very widely circulated by the agency of Bible hawkers, Chinese and foreign, who have sold very large quantities in almost every province of the empire.

The circulation of earlier versions, such as Dr. Morrison's and Dr. Gutzlaff's, has almost ceased, chiefly on account of defects in the Chinese style, which render them less intelligible to the people.

It does not appear that the Roman Catholics have ever translated the *whole Bible* into Chinese; nor have I ever met a native Chinese Romanist who had seen, till he came to us, even the New Testament. The native priests are taught to read Latin, and to believe that the Latin Vulgate is the only correct—if not the original—form of the Holy Scriptures. Besides the versions in classical Chinese (Veng-li or Wên-li), we have had for some years past at Ningpo the New Testament in the common colloquial dialect, or *ground*

speech (t'u-wô or t'u-hwa), printed in *Roman letters*. By this means the women and girls, who are very seldom taught to read the Chinese character, as well as working men, learn to read the Word of God and simple religious tracts in a very short time. This plan of printing Chinese in Roman letters was perfected by the missionaries of the Church Missionary Society and those of the American Presbyterian Board in concert, about the year 1853, and the translation of the greater part of the New Testament was done by Mr. Russell of the former, and the lamented Mr. Rankin of the latter society; the whole work, excepting the Apocalypse, having been finished in 1859. The whole Book of Common Prayer—excepting the Psalter, the Collects, the Visitation of the Sick, and the Communion Service—has also been printed in this convenient form. The Morning and Evening Prayers, Litany, and Communion Service were completed in 1860, and kindly printed for us at the Presbyterian Mission Press. We have also a collection of hymns, mostly translations from the English, but of which a few are original hymns in English metres by a native catechist.

The Church Missionary Society has three chapels at Ningpo within the city walls. The largest, which has seats for upwards of a hundred persons, is a neat and substantial building, erected after plans brought from England by Mr. Cobbold in 1852-3. This is now the *church* of our little Ningpo community, where all the baptisms are administered, and the Lord's Supper is celebrated on the first Sunday of each month, as well as on Christmas Day, Easter, and Whit-Sunday. It is administered also, as often as the missionary can

visit them, at the stations at Tsong-gyiao, the East Lake, and Z-ky'i, in Sanpoh, and at Hangchow.

It has been said that Mr. Cobbold and Mr. Russell began their work in 1848. They were joined soon after by Mr. Gough, who laboured on till 1860, and by Mr. Jackson, who was unable to remain long with them. Mr. Cobbold retired from the mission in 1857. Other missionaries have joined successively, who may be named here in the order of their arrival, and some of whom will be mentioned by the initials of their names in the "Narrative." Mr. G. Moule reached Ningpo in the spring of 1858; Mr. Fleming in that of 1860; Mr. A. Moule in August, 1861; Mr. Valentine in May, 1864; and Messrs. Gretton and Bates in January, 1867. Mr. Burdon, formerly of Shanghai, and now labouring in Peking, joined the mission for upwards of a year, and lived at Yü-yao and Shaohing in the interior, until the T'aep'ing invasion appeared to close the door against him, when he embraced a providential opportunity of going to Peking. Mr. F. has been compelled by ill health to give up the missionary calling. The other brethren are all still on the list of the mission, though two have been for many years detained, by failure of health and other causes, in England; and two others have left the field for, God grant it, a short furlough. All those mentioned, excepting Mr. Gr. and Mr. B., are married.*

* It may be well to notice that the letters used in spelling Chinese words are not pronounced exactly as we pronounce them. The vowels are sounded as they are (usually) on the Continent; æ (ä) and ö, u, and ü, as they are in Germany. S, z, and some other consonants, are used alone, uttered with hardly any vowel sound that can be identified. Ky' is a very difficult sound. It is *something* like ch. H at the end of a syllable makes the vowel of that syllable *short*.

CHAPTER II.

A ROMAN CATHOLIC CHINESE PHYSICIAN, ENDEAVOURING
TO CONVERT A CHURCH MISSIONARY SOCIETY'S
CATECHIST TO HIS FAITH, IS HIMSELF CONVERTED
TO PROTESTANTISM.

THE Catechist BAO, originally a tailor, was the first convert to Christianity granted to the missionaries of the Church Missionary Society in the city of Ningpo. In the journal of the Bishop of Victoria, dated May 23rd, 1852, he is mentioned as a man suitable for a catechist. Soon after that period he began to be employed by the missionaries in that capacity, and he has discharged the duties of his office with great zeal and faithfulness, and with no little ability as a preacher. During the autumn of 1858, he received a call from a Chinese gentleman who had been educated as a physician, and had practised both in Soochow and Ningpo. This gentleman, known by the name of Dzing Sin-sang,* at once announced that the object of his call was conversation with the catechist on religious subjects. Assent was gladly given to his request, and he was invited into the vestry of the little church, next to which the Catechist Bao dwelt.

* Sin-sang thus added to a name is equivalent to our Mr., and is a title given to those engaged in literary pursuits, and to the higher classes of shopkeepers.

After a long general conversation the following discussion commenced :—

Dzing.—I beg you to inform me wherein consists the difference between “the religion of Jesus,” and “the religion of the Lord of Heaven.”

(“The religion of Jesus” is the designation given in China to the Protestant form of Christianity ; “the religion of the Lord of Heaven” is that adopted by Roman Catholics for *their* form.)

Bao.—The difference is very great. “The religion of the Lord of Heaven” has many superstitions and corruptions superadded to the original teaching of Jesus. “The religion of Jesus” has no additions or subtractions whatever.

Dzing.—How do you know that ?

Bao.—We have proof of it.

Dzing.—Pray tell me what proof.

Bao.—We have the proof of the Holy Book.

Dzing.—Will you allow me to see the Holy Book ?

Bao.—Certainly. Here is a copy.

Dzing.—But this book is written in the Chinese character, translated, I suppose, into Chinese. How do you know that the translation is correct ?

Bao.—I know it is. I feel certain that in it there is no important deviation from the original. For I have examined into this matter.

Dzing.—Pray how have you examined into this matter ? Are you acquainted with the original languages in which the Scriptures were written ?

Bao.—No, I am not ; but I have assisted Mr. Russell in translating them from the original, and I

am sure that in the translation which we have made there has been no intentional deviation from the original.*

Dzing.—Well, then, what are the superstitions and corruptions in “the religion of the Lord of Heaven” of which you speak?

Bao.—Why, in the first place, it is not very different from Buddhism.

Dzing.—But how? “The religion of the Lord of Heaven” has no Buddha. How then can you say that it and Buddhism are alike?

Bao.—Although “the religion of the Lord of Heaven” has no Buddha, yet its followers worship Mary, the Apostles, and others, just as the Buddhists worship their saints and holy men.

Dzing.—Who is Mary?

Bao.—The mother of Jesus.

Dzing.—Why, then, do you consider it wrong to worship the mother of Jesus?

Bao.—Because she is only a creature like ourselves; the mother of the human nature of Jesus, not the mother of his divine nature. To worship her is contrary to the commandment, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” And as she is a mere creature her worship is also contrary to reason.

The Rev. G. M., one of the missionaries, who had previously entered the vestry, and joined in the conversation, here supported the statements of the

* Mr. Russell says that his idea (though not expressed) was this: that having assisted him in translating from the original into the Tu-wò, and having compared the version in the Veng-li with that in the Tu-wò, he could thereby test the correctness of the former.

catechist by pointing out to Dzing many passages of the Word of God in confirmation of them.

The following Sunday he again called on the catechist, and as the morning service was soon about to commence, the latter invited him to remain for it, which he did. It being also the day on which the Lord's Supper was administered, he witnessed the celebration of that ordinance according to the rites of the Church of England. After this his visits were repeated, and his conversation resumed with ever-increasing interest. On one of these occasions the catechist began to give a detailed account of the Lord Jesus, and of the object he had in coming into the world, when Dzing interrupted him, saying that it was unnecessary to refer to those points, since he fully understood them.

Bao.—Perhaps, then, sir, you are of “the religion of the Lord of Heaven?”

Dzing.—I am.

Bao.—When did you enter that religion?

Dzing.—About three years ago.

Bao.—Well then, if, as you say, you yourself fully understand the doctrines of Jesus, and do not want me to explain them to you, what is your object in coming to me?

Dzing.—I come out of deep compassion for your soul. You are dwelling within the gates of death, and would lead others therein. I come to rescue you from your awful position. May the Lord of Heaven enlighten you and bring you to a saving knowledge of his truth.

The catechist afterwards told the Rev. W. R.,

that when Dzing said this he felt rather indignant, and had some difficulty in restraining the expression of his feelings. He succeeded, however, and quietly replied :—

Bao.—As you have not carefully examined the Holy Scriptures, sir, in which alone saving truth is to be found, how can you use such language as this? Now let me tell you that it is not I, but you, who are dwelling within the gates of death; and therefore it is not I who need your compassion, but you who need mine. But, sir, it is not what you say, or what I say, that shall hold good. The Holy Book assures us that it is those only “who do the will of our Father who is in Heaven, who shall enter into the kingdom of Heaven.”

Dzing.—It is *we* who do his will, and not you. You have made an alteration in his expressed will.

Bao.—Pray inform me where?

Dzing.—You have changed the Ten Commandments.

Bao.—Let us refer for proof of this to the Scriptures.

Upon this he called to his little daughter to bring a copy of the Old Testament.

Dzing.—It is unnecessary that she should bring the Holy Book. I see that on the scroll before us you have a copy of the Ten Commandments.

Bao.—Well, pray read them aloud.

Dzing.—Your second Commandment takes the place of our commentary on the first. Besides, it is different from what we say. Yours says, as if they were the very words of God himself, that we must not worship any image whatever; whereas our commentary

says only that we must not worship the graven images of the heathen.

Bao.—Yes ; this is one of the points in which you fearfully violate the will of our Heavenly Father. You have here taken upon yourselves to substitute the words of man for the words of Almighty God. This, sir, is a most awful sin.

Dzing.—The Ten Commandments have *three* on the right hand (in the first table), and *seven* on the left hand (in the second table).

Bao.—No ; they have *four* on the right and *six* on the left. The fact is, that you have altogether taken away the *second* of God's Commandments in order to make room for the worship of saints and images. This is a tremendous sin ; and, to save appearances, you have the hardihood to divide the *tenth* into two ; which is evidently one, having but one subject, namely, the coveting of what does not belong to you. Who are you, sir, that you thus dare to make changes in the Commandments of Almighty God ? . . .

After a little while another subject was started.

Dzing.—Your mode of receiving the Lord's Supper is very improper. In this Holy Sacrament it is the Lord's own body, which is given to the faithful, and to take, as you do, this holy body into your own hands and eat it, is altogether wrong.

Bao.—After the use of prayer and praise, which you have already heard, we reverently kneel down and eat the bread and drink the wine, which commemorate the broken body of the Lord Jesus Christ and the blood which he shed. What impropriety is there in this ?

Dzing.—It is the priest alone who has the right to touch the holy body. It is he who ought to introduce it into the mouths of the disciples, and not to allow the disciples by touching it with their own hands to defile it.

Bao.—Sir, the more you say, the further I perceive you to be from reason and truth.

The alleged mediation of the Virgin Mary was the subject of the following conversation :—

Dzing.—The most blessed Virgin Mary is our only mediator. Your not recognising her as such, nor worshipping her, is an unpardonable sin. Do you suppose that without her to act as our mediator, we may go just as we are into the very presence of Jesus to worship him ?

Bao.—Oh! sir, how can you speak thus ? Jesus himself is the one mediator between God and man.

Dzing.—No ; Mary is our only mediator.

In reply to this the catechist pointed Dzing Sin-sang to such passages as these : (Eph. ii. 18) "Through him we both have access by one Spirit unto the Father ;" and (1 Tim. ii. 5) "There is one God and one mediator between God and men, the man Christ Jesus." And then added,—

Bao.—If, sir, Mary could have acted as our mediator, then the Lord Jesus Christ need not have become incarnate, nor have suffered death upon the cross. I earnestly beg of you seriously to consider this all-important point.

After this, these two truly earnest men discussed at considerable length the Pope's infallibility, the compulsory celibacy of the priests, the immaculate

conception, and the doctrine of auricular confession. But a detail of all that was said on these dogmas of popery would occupy too much space. The discussion was conducted on both sides with a good deal of warmth, though without violation of the laws of etiquette and propriety, of which respectable Chinese are rarely guilty.

At one of their subsequent interviews, the following conversation took place on the mode of administering the rite of baptism :—

Dzing.—Who are those foreigners who conduct worship in the West Gate Chapel ? (referring to the American Baptists). Do they also belong to “the religion of Jesus ?”

Bao.—Yes.

Dzing.—How is it, then, that their customs differ from yours ? They baptize by immersion, and you by sprinkling. How is this ?

Bao.—Well, in the Holy Scriptures we find a difference of the kind you mention. We there find that John the Baptist baptized in the River Jordan, which I suppose must have been by immersion. They adopt his mode of administering baptism. Again, we find that St. Paul baptized the jailer and his family in prison, which, as there could have been no river or canal there, I suppose must have been by sprinkling. We adopt St. Paul’s mode of baptizing. But, sir, the form of baptism whether by immersion or sprinkling is comparatively unimportant. It is an outward sign, commanded indeed by the Saviour to be observed, as generally necessary to salvation. But what is all essential to salvation is clearly to know and really to

believe in the Lord Jesus Christ, who can atone for our guilt, and be responsible for our sin.

Dzing.—Yes ; this is the great point.

On this the catechist turned with telling effect on the Chinese Romanist, to the subject of the worship of saints as being of the same nature with Chinese ancestral worship, which last was forbidden by his Roman Catholic teachers, as well as by Protestant teachers.

Bao.—There is one point, sir, which I should like to bring before your notice, and on which I hope you will seriously reflect. When I was inquiring into “the religion of Jesus,” and became convinced that it was true, my last great difficulty in joining it was the necessity of giving up the worship of my ancestors. This probably, sir, was your great difficulty when you joined “the religion of the Lord of Heaven ?”

Dzing.—Yes ; this was with me also the principal difficulty. As to the worshipping of our gods of wood and clay I soon became convinced of the folly of this, but I did not so readily see why the worship of our ancestors was wrong.

Bao.—Well, in joining “the religion of the Lord of Heaven,” what as to this have you really done ? Why, sir, you have actually given up the worship of your own ancestors, and you have substituted for it the worship of the ancestors of these foreigners. Who are these “fathers” ? * and who are their ancestors, that you should thus substitute the worship of them for the worship of our own ancestors ? Have you, sir, ever seriously thought upon this point ?

* The priests are called in Chinese “spiritual fathers.”

Dzing was silent—on which the catechist resumed.

God alone is to be worshipped, and neither *our* ancestors nor *theirs* have any claim to this honour.

Dzing remained silent.

Bao.—Well, one thing is very plain; that is, that the differences between “the religion of Jesus” and “the religion of the Lord of Heaven” are very serious, and that either you or I must be wrong. At the first visit you paid me, sir, you spoke words of deep commiseration for my soul, expressing the loving interest you felt in me. Now, let me suggest to you a way, by which you can give a practical proof of your love to me, and by which our differences may be settled not only to the benefit of yourself and myself, but of thousands of others also. It is this. Do you invite your *fathers* to come here and to bring their books with them, and I will invite our ministers to come also with their books. We will then get them to discuss all our points of difference in our presence. Both your priests and our ministers can speak our native tongue very well, so that there will be no difficulty on our part in understanding what they say. In this way we shall be able to ascertain who is right and who is wrong.

Dzing.—Your suggestion is impracticable. I myself have already thought of this same course; and indeed I proposed it to our bishop and our *fathers*, but they altogether declined it. They told me that the attempt to unite the two parties was quite hopeless, for that you would not listen to the teaching of the “Prince of the Religion.”

This is in Chinese the designation given to the Pope.

On Dzing saying this, the catechist directed his attention to Rev. xvii., and asked him if he knew who is meant by the Great Harlot who is there described.

Dzing.—I do not.

Bao.—Well, that Great Harlot, who there gets such a terrible character, is most probably this same “Prince of the Religion,” to whom you have referred.

Dzing.—No, no, no.

At a subsequent period, and after he had been received into the Church of England, Dzing Sin-sang gave to Mr. R. the following account of the proposal, which, as above stated, he had made to the Roman Catholic bishop and priests, and of the way in which he was thus led to seek an interview with the catechist.

“A short time before I went first to Bao Sin-sang I thought I should like to visit the different churches of the ‘religion of Jesus’ in Ningpo, to hear what the heretics (as I had been taught to regard them) had to say for themselves. Accordingly, without communicating my intention to the *fathers*, I attended all their preaching places, American and English, Episcopalian and Nonconformist. From what I heard there I was induced to suggest to the bishop and *fathers* the desirableness of attempting to bring about a reconciliation, and if possible a co-operation among all the missionaries in China. I intimated to them that the differences between us might after all be not so very great as to prevent this.

“When the bishop and *fathers* heard what I said, and saw the direction my mind was taking, they at

once checked me. They told me that there could be no co-operation with heretics ; that as to bringing about a reconciliation between the parties it was utterly hopeless ; that the most eminent men in the Church—cardinals, bishops, and others—had for the last three hundred years attempted it over and over again, but in vain ; that in truth these heretics were so besotted, so under the power of the Evil One, that nothing would persuade them to listen as they ought to ‘the Prince of the Religion,’ who is Christ’s vicar on earth, the only infallible head of the Church, the only authority for determining all controversies ; and that if heretics would not listen to *him*, what hope could there be that any attempt on their part in Ningpo would be likely to prove successful ? The bishop then interdicted me with all the weight of his authority from again referring to the subject, and he forbade me at the peril of my soul’s salvation from having anything to do with such deluded men. To this, however, I replied, ‘Well, if you will not make any attempt to bring about a reconciliation and a mutual co-operation, which I feel to be so important, I certainly shall try what I can do myself. And now, to show you the great importance of such a step, I may tell you that when I endeavour to speak to my heathen countrymen on the subject of Christianity they frequently say to me, “First agree among yourselves, and then come and talk to us. But if you cannot agree amongst yourselves, how can you expect us to place any confidence in what you say ?” Moreover, I added, I have already visited all the English and American churches in Ningpo, and I have heard the missionaries there preaching most excellent

Christian doctrine to the people. How is it then, if the matter were properly brought before them, that they would not be willing to listen to reason and truth?' The bishop on this again told me that I must not on any account attempt it, and that in doing so I should seriously imperil the safety of my soul."

The good man, however, was not to be deterred by all these remonstrances and warnings, and so, with the amiable, but impracticable object of effecting his proposed reconciliation between Popery and Protestantism, he nobly visited the catechist in the manner previously stated.

At the time of those visits the Rev. W. R. was absent from Ningpo. On his return the catechist, at Dzing's request, accompanied the latter to Mr. R.'s house, and having introduced him into his study and given a few particulars of their conversations, he retired, leaving Mr. R. and Dzing alone. Mr. R.'s account of this interview with so interesting an inquirer is as follows:—

"As I began to open a conversation with him by referring to the discussions he had held with the catechist, he interrupted me with the request that I would first pray God to grant his blessing on our conversation. This request was the first of the kind that had been spontaneously made to me by a Chinaman. It was made in the most serious and unaffected manner. It formed a very pleasing contrast to the cold and apathetic manner of his countrymen in general with reference to religious subjects, and afforded me great encouragement to regard him as a sincere inquirer after truth. We accordingly knelt down, and having

invoked the blessing of Almighty God on our meeting, I proceeded to lay before him the great fundamental truths of the Gospel—'Repentance towards God, and faith towards our Lord Jesus Christ.' Here again he interrupted me by telling me that it was unnecessary to enter into detail on those great verities of the Christian faith, as he already understood and believed them. With regard also to the Roman Catholic form of Christianity he was now convinced, both by the arguments of the catechist and by his own study of the Word of God, a copy of which the catechist had given him, that it did indeed contain many superstitions and corruptions of the truth as revealed in that Word. His only remaining difficulty, he added, in the way of his embracing the Protestant form of Christianity, was the doctrine of Transubstantiation, which, rejected by us, seemed yet to be so plainly stated in the very words of Scripture—'This is my body'; 'this is my blood.' We therefore entered at great length upon the discussion of this point, he supporting with considerable ability the papal view, while I by all the arguments at my command endeavoured to show him how untenable is that view. That which seemed to give him most light upon the subject, and most satisfactorily to convince him that the literal interpretation of these words 'This is my body,' 'this is my blood,' could not be correct, was the following argument. I asked him if there was more than one Jesus. He replied, 'No, only one.' I asked him if it was possible that more than one could have been present at the first celebration of the Lord's Supper. He again replied, 'No, only one could have been there.' 'Well, then,' I said, 'at the

first celebration of the Lord's Supper, when the Saviour himself both consecrated and administered the sacred elements, they must then, if on any occasion, have been truly transubstantiated. And if so, if the bread and wine were then really converted into the body and blood of Christ, so that after their consecration they no longer continued bread and wine, but became really and truly changed into the actual personal and corporeal Saviour, then there must have been at that time two present—the Jesus who administered the consecrated elements, and he into whom, after such consecration, they had been transubstantiated.

“‘But again,’ I said, ‘when our Lord told his disciples, and through them his future Church, to perpetuate this sacred ordinance until his coming again, what were the words he employed?’ Dzing replied, ‘Do this in remembrance of me.’ ‘Now then,’ I added, ‘if whenever the holy ordinance is celebrated the elements of bread and wine become so transubstantiated into the actual personal and corporeal Saviour, that on each occasion he is bodily present, why should that Saviour have used these words, “Do this in remembrance of me?” For they plainly indicate a spiritual remembrance of one who is corporeally absent. Surely they do not lead us to look for the Saviour himself to be visibly present.’ These two points, more than anything else which I said, seemed to convince him that the Popish doctrine of Transubstantiation was untenable, so that finally, with God's blessing, he was brought to a full conviction that it was both unscriptural and irrational.”

CHAPTER III.

THE PHYSICIAN PUBLICLY ENTERS THE COMMUNION OF THE CHURCH OF ENGLAND, AND LABOURS AS A CATECHIST.

SUBSEQUENT to this interview Dzing paid several visits both to Mr. R. and to the other missionaries belonging to the Church Missionary Society in Ningpo, and after giving to them full satisfaction as to the clearness of his views on all essential points of Christian doctrine, and having expressed a strong desire to become a member of our Church, he was formally admitted. On this occasion, in addition to that renunciation of Heathenism which is required by the missionaries from all converts before admission into Church fellowship, he made before the whole congregation a full and public recantation of the errors of Popery.

With respect to this interesting history thus far, Mr. M. writes thus to his parents, February 17, 1859 : —“ I wished to have told you more fully than I now can about a most interesting man, whose history I commenced in a letter to one of my brothers about two months ago. His name is Dzing. After declaring himself a Romanist, and meeting from our catechist Bao with a somewhat brusque reception, he for some time did not return to us. We heard, however,

that he had paid several visits to Mr. T., a missionary of the Chinese Evangelisation Society. At length, about one month after our first meeting, I found him again at Bao's, being as before rather warmly, but never uncourteously handled. The earnest desire of Bao at this time was to get Dzing to bring the Roman Catholic priests to a meeting with us, that it might be decided on the authority of the Bible what are the original Commandments. We had a little conversation, and then the poor man left, promising to come again. On the Saturday of the same week, I being then laid up with the bite of a dog, Bao brought him to me, and going off in search of R., left him with me alone. He told me in the most interesting way his early anxieties about his soul, and how, failing to keep his heart on the philosophical plan,* he had tried Buddhism and Taouism with the greatest fervency, and was almost fatally entangled by them, when accidentally (by the grace of the Lord of Heaven, was his view of it), he became acquainted with Christian doctrine according to the Romish system, and after about a year's inquiry was baptized, and had since brought his mother and little son to be baptized also. I found it very difficult then to doubt the sincerity, and I may almost say the *spirituality* of the man's heart, or that he was very far from shaking off the false additions to the true religion of Heaven's Lord. He afterwards spent some time with R., and seemed more and more open to the truth. The same was the case the following Wednesday, when he came again and sat some

* The Confucian system.

time with me. He then acknowledged the disguise under which he had been acting, having assumed a feigned name (Tsiang). He spoke of his difficulties, especially the fear that his mother, whose fervency in Roman Catholic ritualism was as great as it had formerly been in Buddhism, would be very strongly opposed to any change of his views, and also stumbled by what she might regard fickleness in him. He then asked me about his images, the Crucifix, Mary, the Apostles, &c., saying that he had no doubt what his course must be, but that his difficulties were great. In a short time, after another conference with R. and Bao, he went home to his place in the country, and on the third of this month, whilst we were at R.'s, he came and told us how he had been getting on.

"The next Sunday he wanted to partake of the Lord's Supper with us, but it was thought best that he should first publicly recant his errors, and state his hope in Christ alone, and be formally received among us. One Romanist, who was rather too easily admitted, has since given us much trouble. Dear old Bao, whose interest in the man is intense, and his anxiety great in proportion, fearing that after all there might be something wrong, got up very early on Sunday week and kept watch for nearly an hour near the Roman Catholic Cathedral, lest our friend should give us the slip and go to matins. It cost the good man dear, for he was laid up several days with ague; and he might have been spared his trouble, for Dzing was all the time sleeping at R.'s. He afterwards, however, showed his full confidence in him by asking

him to preach for him.* If it shall please God effectually to bring this man to himself, and keep him with us, his help will be great."

In a letter dated February 28, 1859, Mr. M. writes thus to his parents on the same subject:—"I could easily fill five sheets more with what would interest you or any one who loves souls for Christ's sake, but I have no time. Dzing Sin-sang the Romanist was fully questioned before us three (R., G., and myself), this morning. He is, D.V., to be received into the Church and to partake of the Communion on Sunday next. G., who has seen less of him than we had, was *much* interested."

That strong filial affection, which is so peculiar a feature in the Chinese character, seems to have been strikingly developed in Dzing. Mr. M. speaks of his anxiety respecting his mother's opinion of the change in himself which he saw to be inevitable, and of his concern for her salvation. Of this Mr. R. gives a fuller statement, and in the following narrative shows how help was sought of him, which, with God's blessing on it, and on the son's own prayers and instruction, was rendered effectual to the mother's conversion:—

"When Dzing was brought to the full light of the truth, and became a member of our little church in Ningpo, he manifested the deepest interest in the spiritual condition, not only of his countrymen in general, but especially of the members of his own family. More particularly still was he anxious about

* To a company of *Heathen*, who had come into the chapel to hear.

his aged and widowed mother. A short time after his joining us he made to me the following statement: 'My mother, like myself, was once a most devoted Buddhist; but when I joined "the religion of the Lord of Heaven" I succeeded after many prayers to God and frequent representations of the absurdities of Buddhism and of the truths of Christianity, as I then understood them, in persuading her to give up her heathenish superstitions, and to join with me in the worship of the Lord of Heaven. And now,' said he, with tears, 'what am I to do? How can I expect to succeed in inducing her to abandon that religion to which she has now become as strongly wedded as before she was to Buddhism, and to embrace, as I have done, "the religion of Jesus"? As soon as I broach the subject she will be sure to charge me with instability of character, in thus changing from one religion to another. Possibly my doing so may have the effect of shaking her belief in religion altogether. I am in a great strait, and know not what to do.'

"'Have recourse,' was my reply, 'to the same means which with so great success you employed in leading her out of Buddhism. With the same earnestness in prayer commit to God the matter of her becoming a true and spiritual worshipper; with the same dutiful instruction and exhortation lay the matter before her, and you may be sure that the result will be similar.'

"'Will you kindly aid me,' he at once asked, 'with your prayers, and also by your instructions? Will you and Mrs. R. kindly visit my mother, and help me in bringing this all-important matter before her?'

"'Certainly,' said I, 'we shall be glad indeed to do

so ;' and accordingly we agreed to make his mother's case a subject of special prayer, and fixed a day for our visit.

"On the day appointed we proceeded in a native boat to the place of their residence ; and on our arrival were very courteously received both by Dzing (who on his reception into the Church had assumed the name of Stephen) and by the old lady herself. Having partaken of luncheon, which had been very nicely prepared for us, we were ushered into a nice clean room, such as is rarely met with in Chinese houses. From its decorations and fittings we at once perceived that it was used as a prayer room or family chapel. On the walls were pictures of saints, and of the Virgin Mary, and a very large one of the Saviour, represented as standing on a globe with a candle in his hand, signifying, as it would seem, that He is the Light of the World ; there was also a large collection of crucifixes, rosaries, &c.

"On our entering the room Stephen Dzing immediately placed two chairs by a centre table for Mrs. R. and myself, requesting us to sit. He then brought one for his mother, and placing it beside us, asked her also to be seated. He next disposed of his wife, two sons, and a daughter-in-law on the opposite side of the table ; and when we were all thus arranged he requested me to pray for a blessing upon our meeting.

"When I had concluded my prayer, he said to his mother that I was desirous of speaking to them on religious subjects generally, and especially on the differences between 'the religion of the Lord of Heaven,' and 'the religion of Jesus' ; and that I could point

out to them from the Word of God the errors of the former.

“To this the old lady nodded assent. Accordingly I introduced the subject on which I had been requested to speak, in as suitable a way as I could; and dwelt upon it for a considerable time. I had no sooner concluded than Stephen Dzing came forward and remarked that from what had been said there could be no doubt but that ‘the religion of the Lord of Heaven,’ while it contained many of the essential doctrines of the Gospel, contained also many foolish superstitions and gross perversions of the teachings of the Saviour and his apostles; that these seriously endangered the soul’s salvation, and that the sooner therefore that the dangerous system was abandoned the better. ‘Mother,’ said he, ‘will you allow me at once to remove those images, which you see we ought no longer to worship as we have done? Will you allow me to take down this other foolish trumpery from the walls, and give them all to Mr. R. to take away with him, lest they should prove a snare to us and lead us to break the Commandments of God?’

“At first the old lady hesitated greatly. ‘They had better take a little more time,’ she said, ‘to consider the matter. Besides, what, when they should hear of it, would the priests say?’ However, on being urgently pressed by her son, for whom she evidently had the deepest respect and affection, she consented. On this the walls were very quickly stripped of their popish ornaments; and the various articles, which previously had been regarded with such idolatrous reverence, were all deposited by Dzing in our little boat. When this

was done he again asked me to pray that God would bestow His Holy Spirit upon them all, to enable them to receive and ever hold fast the truth as it is contained in the Holy Scriptures. This I did, and after some further conversation with them all, Mrs. R. and myself took our departure for Ningpo."

The following Sunday the whole family came into the city to attend the services in our little church, and continued to do so as regularly as their distance from us and other circumstances would permit. The result was that after a time, notwithstanding the many and great efforts of the priests and Sisters of Charity to prevent it, the other members of the family, most of whom had been previously baptized by the Roman Catholics, joined our congregation, and they have since shown themselves to be some of its most satisfactory members. The old mother especially became a most loving and devoted follower of the Saviour, and seemed never to tire of hearing her little grandson read from the Gospels the wondrous doings and sayings of the Lord Jesus.

Some time after he had joined the Church, Dzing gave to Mr. R. the following interesting particulars of his previous religious history :—Several years before he came in contact with the Roman Catholics in the neighbourhood of Ningpo, he had been practising as a physician in the large and dissolute city of Soochow. During his residence there, he had often been deeply impressed with the wickedness of man, and with the unsatisfactory nature of every earthly good, and filled with an earnest longing after something better than this world could supply. In order to satisfy these

cravings of his soul, he was induced to study the writings of the Buddhists, and to consult their priests as to what he should do. He was in consequence led to become a regular Buddhistic devotee, and with the most scrupulous punctuality to go through all the rites and ceremonies of that strange system. This to some extent lulled his conscience, but neither satisfied nor extinguished the earnest longings of his soul.

About four years before he joined us, he returned from Soochow to his family residence, and was then first brought into contact with a native Roman Catholic physician, who was an agent of the French priests in Ningpo. This man went about gratuitously administering medicine to the sick, and speaking to the people on religious subjects. A child of Dzing's at that time became dangerously ill, and he having heard much of the skill of this man, called him in to prescribe for the child. The latter prevailed on him to make a vow, that if under his treatment the child should recover, he would examine into the doctrines of "the religion of the Lord of Heaven," and, if they should prove satisfactory to him, he would embrace them. The child recovered; and according to his vow Dzing listened to the instruction of his benefactor, and became a diligent student of the books which he lent him.

The points on which, in his first interviews with him, this Roman Catholic principally dwelt, and on which he lent him books, were the absurdities of Buddhism, the existence of only one living and true God, and the immortality of the soul. Dzing said that he soon became convinced of the absurdities of Buddhism; and these two ideas—the existence of only one God,

the author and governor of the whole universe, and the immortality of the soul—struck him with a force which seemed to pervade his whole being, and on them his mind continually dwelt.

His instructor next brought before him *sin*, and its awful consequences in this life, and if unremoved, in the next. This left upon his mind an awful sense of his own danger, and an earnest longing to be delivered from it. The way having been thus prepared, he was then directed by this Roman Catholic to the only remedy for sinners in the salvation which Jesus had accomplished, and which Dzing at once embraced as his only hope. Up to this time, so far as Mr. R. could gather from him, the distinctive doctrines of Popery were kept entirely out of his view; and Mr. R. considers that Dzing, even then, through God's grace, was brought to believe in the Lord Jesus Christ, and that through too implicit confidence in his teachers, together with the want of acquaintance with God's Word, he was led on to embrace for a time those errors and superstitions from which afterwards he was so happily delivered.

The hope that this good man's help to the missions would be great, was not disappointed. And though his services were not permitted to be of any great duration, and he was speedily removed from this earth, he was kept steadfast in the faith, and zealous to the end in teaching and preaching Christ Jesus. Some of Mr. M.'s references to his services in his letters to his family will illustrate both the good man's character, and the grace of God which was given him. The following extract proves how greatly he was respected by

his acquaintances, and what an influence the step he had taken had upon others :—

Saturday, April 16th, 1859.

“MY BELOVED PARENTS,

. . . . “At tea on Wednesday evening R. told me of another deeply interesting Romanist named Dzing. He was originally either converted by Stephen Dzing (our recent convert), or else Stephen was so far connected with him as to have stood his sponsor at his baptism.* This man came from Shanghai to Ningpo, to be ready against Easter, when he was to have brought his mother, brother, and two friends to the Roman Catholics for baptism. He had been told, however, of the defection of his friend, and was longing to meet him and hear his account of it. He had searched for him at Bao’s, looking, as Bao said, very fierce, when they accidentally met in the street, after one of our services on Sunday last. Dzing, when his friend had taken him aside, began very vehemently to ask what he meant by his conduct in deserting the Roman Catholics. This opened a series of conversations at Dzing’s, Bao’s, and at Russell’s. One of these at Bao’s house was continued through half the night, during which the poor man’s mind became more and more shaken about Rome, and more and more painfully anxious as to his own course, and his proper conduct concerning his friends. On one occasion he had actually gone to the stage-boat to start for his home in

* This was the case. His conversion was brought about by the perusal of books and conversation with other Romanists. He met with Stephen after his conversion.—G. M.

the country, when suddenly, feeling still undecided, he jumped out of the boat and hastened back to Dzing and Bao for more guidance. The value of prayer had been opened up to his mind during the successive conversations. He at length left, seeking, and I trust to find, guidance. I wish I could give you Bao's own vivid description of the case. He is very thankful for it. This is not much like *Chinese apathy* !”

Shortly after Stephen Dzing began to act as a catechist; during August, 1860, Mr. M. took him with him to the out-station Sæn-poh, and on their way both going and returning they stopped a while at the town of Yü-yiao. Their first afternoon at Sæn-poh is thus described :—

..... “After ten minutes sleep I had a little reading and a long conversation with an unsatisfactory neighbour, formerly a candle-seller in good business at Hang-chow. I had also some other conversations; then tea; then more reading, and more talk with Ah-ling* and Stephen Dzing. The latter immediately on his arrival began work in our little reception room, and continued it without flagging until 6 P.M., when he went out to get his head shaved. You cannot imagine how interesting with these helping men such conversations are. Lastly, we had evening prayers, at which I took as our passage of Scripture, 1 John ii. 12-17.

“The next morning (Sunday) we had early prayers at 8 A.M. About twelve were present. The Scripture I took was the raising of the widow's son (Luke vii.).

* Ho Ah-ling, one of the first two converts of the mission. See Chap. I.

Afterwards I got some reading for myself, and not quiet but solitude, while the usual storm of religious discussion raged all around me. If you could once hear the vigour of friendly discussion here, you would not condemn my figure. About 10 A.M., as I had asked Stephen Dzing to preach on Acts xvii. 30, 31, I called him in from his noisy company and gave him an opportunity, of which he seemed glad, for a moment or two of quiet prayer, while I led off the people to the chapel. There were not above thirty or forty present ; the excessive heat was sufficient to account for the absence of others. Several of those present were literally bathed in perspiration.

“The Scriptures read were the epistle for the day (part of 1 Cor. xv.) and the second lesson (Acts xvii.). When I had finished the prayers, I called Stephen forward, and he preached in a very nice practical strain, and with the most delightfully distinct utterance ; but far too long a time in such heat. However, some listened with the most thorough attention. It was not a very methodical sermon. His opportunities for preparation had been only one day—half in a dismantled boat, and half in the house of company, with a moment or two in the morning for prayer. But his general ideas were present duty and future prospects, some of them expressed remarkably well, and all in the most natural and affectionate style. He assured his audience that repentance would certainly take place some day, and begged them not to defer it until it would be in vain.

“After service I had several conversations, especially one with a member whose conduct has not been satis-

factory. I fear he did not take my warnings in a very nice spirit. Meantime the *storm* outside continued unabated. It did me good to hear Stephen's occasional, most courteously but decidedly expressed, checks to digressions to subjects which tended to no profit. 'The doctrine of *Yau* and *Shun*, it can be of little use to us to discuss. We cannot properly estimate it; and can we imagine it to approach in excellence to that of Jesus? Let us keep to Jesus.' *Yau* and *Shun* are the 'Saint-Kings' always quoted by Confucius as his models.

"Again, last Thursday, when talking over the death of an old Christian, one of my six baptised last April twelvemonth, and who was said to have seen angels and the Saviour come to summon him within six days of his death, Stephen said to the son, 'Don't rejoice at what your father saw; about that it is difficult to pronounce. But rejoice because to the last he was enabled to believe in Jesus.'"

In the next year Mr. M. gives the following full account in a letter dated 16th January, 1860, not only of Stephen's work, but of his person and of his taste:—

..... "When my last letter was despatched I was at Z-ky'i with Stephen Dzing and Sing-ming, two very diverse men, but both, I trust and believe, real and true Christians. We managed our movements so as to lose no time in travelling; leaving Ningpo about nine at night on the Tuesday, and again leaving Z-ky'i to return at dusk on Friday. We thus had three complete days of preaching; and I had my Saturday morning for writing my quarterly letter to Mr. Venn and for my Sunday sermons,

"At Z-ky'i our daily plan was to go into the city in the morning all three together ; two mornings to the Dzing-wông-miao (the city defender's temple), and one to the Yiu-ming-z, a Buddhist monastery. I found Stephen, who just a year ago was a Romanist only beginning to waver in a very firm and devout attachment to that creed, a very efficient helper, or rather principal agent. He is a very little man, with a good head and face, the latter wronged by a cast in his eye. And his speaking, with all Bao's energy and fluency, has more polish, and, what is better, more *sympathy* and fervour. He is always vivacious ; but, when not called out, remarkably timid. When mounted however on the kerbstone of the earth plot, round the roots of one of the cypress trees in the temple court, his earnest explicitness, not only in condemning idolatry, but in exalting *Jesus* as the *only* and the *all in all* Saviour would, I am sure, my dear parents, have refreshed you greatly. Oh, I should like you just once to *see* and *hear* some of these trophies of God's grace. I know I should have to balance the too delightful effect upon your mind by showing you, at the same time, the backward steps of some who once bid fair for Heaven. But still I should like you to have the joy of seeing and hearing some of those who, through your prayers and the prayers of all God's saints, have been, we trust, really delivered from the power of darkness, and translated into the kingdom of God's dear Son.

"There were from time to time some scowling countenances amongst Stephen's hearers ; but he says that the sight of them only made him take pains to

be more explicit. He had at least one encouragement. On the last day, seeing one young man evidently listening during the whole of his long speech, he came down from his pulpit, addressed him, asking his name, &c. ; and after a few more words proposed to him to come to our boat in the afternoon and have some conversation. This the young man promised to do, and unlike many such promisers kept his word, and had with Stephen a long and interesting conversation. He is a clerk in a money-changer's shop.

"Sing-ming and I were not present at this interview. Our afternoon plan was to leave Stephen in the boat, as he is a bad walker, and start off to one of the neighbouring villages. Sing-ming being a rough countryman is fitter for that kind of work than for a city audience. In this way we visited, and had little sermons, and gave away a few copies of the Gospels in three villages during our three successive afternoons. I enjoyed at the same time the refreshment of a country walk, which did me much good. The country in this perfectly lovely weather is especially beautiful. Some of the sunrises and sunsets were wonderful.

"On the Thursday, as we returned from our walk just at sunset, we found Stephen standing on the picturesque stone bridge, close to which we were moored, evidently enjoying the prospect. I asked him if he was fond of landscape scenery? 'Yes,' he said, 'and this is very beautiful. It is natural; that at Hang-chow (the celebrated lake scenery there) may be more complete, but it is more artificial.' I thought it was very good criticism. The view *was* lovely

indeed. The river under our feet, winding away in many bends, through the plain, was gorgeous with fiery gold. Just opposite was the picturesque Tsiah-i Ding, which I mentioned last year, with its Ding,* itself truly picturesque, and its grand camphor tree, and rocks and bushes in the truest nature all round. In the distance were high hills, some still glowing purple with the departing sun, some already cold and grey.

"Stephen is writing a book, a sort of introduction to Christianity, of which during one of our evenings he read us a few chapters. It is in a very plain style; only a little less so than the actual T'u-wô (the vernacular) of the Ningpo district, and appears to me and to R. also likely to be really useful. The good little man himself is enthusiastic to a degree about it; earnestly longing, I truly believe, that it may be blessed to the furtherance of the Gospel. He feels deeply the *necessity* of such a work; and so do we all, who know how, *humanly speaking*, impossible, and in every sense improbable, it is that a Chinese should come to a true view of the Gospel, or should apprehend what *are its distinctive features*, from the Bible as it is at present distributed by us, that is, in the cumbrous, and difficult Veng-li language.† You know that they have scarcely a book of any pretensions to originality or depth published without a running commentary. Books which are not so adorned, are for

* Pavilion. This one is an octagon, with roof curved in the Chinese manner, placed on a rocky mound, ascended by flights of stone steps.—G. M.

† At this time I knew but little of this, the Classical Chinese, and *somewhat* exaggerated its difficulty.—G. M.

the most part themselves commentaries or easy didactic or narrative pieces, or works of fiction."

In a letter bearing date August 16th, 1860, Mr. M. writes thus:—

"BOAT, at Night.

"To-day, at 8 A.M., Stephen Dzing having come over, we started. The wicker tilt of the boats is well covered over with two coverings of my own, one of canvas and one of native cloth, painted, against sun and rain. It is now 10 P.M., and having had only a small tide and no wind, we are yet far short of Yü-yiao. However, the temperature has been mercifully moderated, and, so far, I feel better rather than worse. Stephen has asked several Biblical and other questions. Besides our morning and evening worship, I had read with him in Chinese two chapters of St. Matthew's Gospel. To-night at Dziang-ding, while waiting for the tide, he made to the people, who came to the boat for books, a most affectionate speech, which was calculated to be very effective. His main subjects were the soul, sin, the last day, and pardon. We are now going to bed. Mosquitoes in plenty."

"BOAT, beyond Yü-yiao,

"Friday night.

"We reached Yü-yiao about 2 this morning, after what, considering the circumstances, was a very comfortable night's rest. Breakfast over, Stephen and I went up to see the house which we have succeeded in renting for a new station in this place. It is not far

from our moorings, in the New City.* For a first lodgment in a new place it will do very well. I wanted to have had prayer there, but found it impossible on account of the crowd which followed us in, so we had it in the boat.

"Stephen has been telling me, in a very interesting way, about his good old mother, who is 58 or 59 this year, but has been aged chiefly by cares temporal and spiritual. Her last very severe trial was the death of a younger daughter, to all appearance totally unconverted. She grieved most because she herself had previously thought almost exclusively of her daughter's earthly prospects. But she seemed to her son at a later time, and after an illness of her own, to resign *all* that concerned those dear to her into God's hands. Stephen says she goes now about all her concerns from morning till night praying and weeping. You know that her prejudices were his great cause for fear when, eighteen months ago, he forsook Popery.

"Yesterday he was telling me of his own mental trials respecting his old connexions and spiritual guides. He always speaks most respectfully of the *character* and *earnestness* of the latter. The other day he said he was placed in a great dilemma. He was on his way to R.'s house, where now he chiefly lives, and when about fifty steps from the door he saw, approaching in the opposite direction, the French bishop, attended by two native youths. What should he do? Should he salute him? or should he step

* Yü-yiao consists of two walled cities, on either bank of the Yung. That on the right bank, called the New City, is the smaller of the two, and its wall is for the most part in ruins. A fine bridge, spanning the river with three arches, connects the two cities.—G. M.

aside out of the way? He saw, as he thought, a look of anger or vexation in the bishop's countenance at the sight of him. So after thinking it over, as well as the two or three moments would allow, he decided it would be least irritating to step out of the way, and he did so. He afterwards heard that it was said amongst the Roman Catholics, he had gone to such a length in his renegade course that he would not even salute the bishop in the street. I asked if he had had much to do with the bishop, since he is very often away from Ningpo, on circuit through his diocese. 'Oh yes,' was his reply. 'He baptised and confirmed me, and when I was ill he treated me with the utmost kindness. I thought at the time that I was near death, and sent into Ningpo for spiritual assistance on an awfully stormy night.' (The assistance needed was extreme unction—the journey was one of two or three hours by boat.) 'The bishop did not delay a moment, but came himself through all the rain and storm, and treated me like a brother.'"

The following extract from a letter of Mr. M.'s to the Secretary of the Church Missionary Society, shows in Stephen Dzing a depth of humility and a teachableness rarely to be met with.

"H.M.S. ACTÆON, bound for Nagasaki,
"May 20, 1861.

"On the 6th of April Mr. R. was much grieved by an intimation from Stephen Dzing of his wish to retire from his office of catechist. He appeared to feel convinced that his efforts were of little use, and also that

the improvement of his own mind did not advance. But he ultimately expressed his willingness to remain, and Mr. R. gladly allowed him to do so. For he has appeared more than others to be actuated by spiritual motives and principles, and in every respect to be more remarkably gifted than others for the work of an evangelist. It was agreed, however, that we should make some more definite effort for his instruction than had hitherto been possible. Mr. R., hindered by frequent ill-health, as well as by the many interruptions of Church business, has felt unequal to the task. Considering, however, the urgency of the case, he has consented that I should do *what I could* to supply a deficiency which we increasingly feel from day to day, of a person of such ability and comparative leisure from other avocations as would enable him to obtain a sufficient mastery of our difficult language, to keep up with the more advanced of our candidates, and help them in their more literary studies,* at the same time training them in doctrinal and experimental Christianity.

“On this resolution being adopted, I almost immediately commenced to read with Stephen an hour every day, excepting Saturday and Sunday. I chose St. Matthew’s Gospel as our subject, and was thus able to avail myself of my comparative familiarity with the Chinese (Veng-li) of that Gospel, acquired in my previous readings with my boys.*

“We were obliged by my ill health and want of leisure to desist for about ten days before I left Ningpo.

* A class of three young native Christians, preparing for employment as catechists.—G. M.

The readings were intensely interesting to me. They were conducted as follows. Stephen read a verse in the Veng-li, not construing* unless for any object I desired him to do so, and immediately asked such questions as occurred to him upon the meaning, connexion, doctrinal bearing, &c., of its contents. If anything of moment appeared to escape him, I questioned him: but this was rarely the case. Rather did he keep my mind continually on the stretch, and continually gave me occasion for mental prayer by the searching character of his questions. They were such as I should have considered searching indeed had they been put to me by an inquirer at home, but you will believe that they became much more so by the circumstances of the inquirer, who has but a slender acquaintance with the letter of the Bible, acquired during little more than two years' study of *the very difficult classical version* (Veng-li),† and no acquaintance at all with our theological or historical literature.

"The following were some of the subjects of his questions:—The mutual relations of the two genealogies of our Saviour; the motive for inserting in the genealogies the names of women; the origin and character of the wise men (Matt. ii.); the 'star,' how it came to be so interpreted by these men; its probable nature, whether purely miraculous or not; dreams, how far to be expected for the guidance of God's people now; 'Rachel weeping,'—who was Rachel; 'out of Egypt,'—the ground on which this is applied to the Saviour; 'called a Nazarene;' relation of the Baptist

* Viz., into the colloquial of Ningpo.—G. M.

† See note, p. 40.

to 'the kingdom of God;' the Saviour's motive and meaning in receiving baptism; how far in the Temptation the Saviour can be said to have acted as man unsupported by his inherent godhead, &c.

"I do trust I may soon be permitted to return invigorated and refreshed to these interesting employments. Intensely interesting they could not but be. Yet from various causes, among the rest insufficient time for exercise and relaxation, I have for many weeks past scarcely ever approached them without a sense of utter exhaustion and depression. But this under the excitement of the work has generally passed off."

CHAPTER IV.

THE T'AE-P'ING REBELS.

T'AE-P'ING in Chinese means Peace ; or, if the first syllable is interpreted strictly, Vast, or Overflowing Peace.

The dynasties or reigning families who have sat upon the throne of China have each borne some distinguishing title ; and many of these titles have been chosen as significant of some high virtue, or of some public blessing.

The present dynasty of Manchow Tartars calls itself the Ta-ts'ing, "Pure," or "Great-pure," dynasty. Its predecessor, a native Chinese family, was styled Ta-ming, or T'ae-ming, "Luminous," or "Great luminous," family ; luminous meaning either "intelligent" or "distinguished."

When the Chinese rebels, who for many years threatened the Imperial throne, and carried war into every province of the empire, first conceived the idea that they were commissioned by heaven to dethrone the Tartar dynasty, and establish a native family in its place, they chose T'ae-p'ing, or Peace, as the style of the intended empire. For the present, at least, their aspirations are disappointed. They have been overpowered and dispersed by the Tartar Emperor ; not without the assistance of Western powers. But the

rise and progress of their enterprise has been full of romantic interest; the *earliest aims* of its projectors seem to have been as lofty and unselfish as the loftiest human aims we know of; and a short account of the movement may therefore be instructive in itself, and especially useful as illustrative of the remaining portion of Stephen's brief memoir.

Hung Sew-tseuen was a poor scholar, a native of a country district about thirty miles from Canton, in the province which bears its name. About the year 1833, being then twenty years of age, and having been unsuccessful in the attempt to attain a literary degree in the competitive examination held at Canton, he fell in with a foreign missionary, probably Dr. Morrison, attended by a native assistant, Leang Äh-fäh, and received from the latter a collection of religious tracts in Chinese, consisting of discourses by Äh-fäh, and selections from Holy Scripture. He paid little attention to these books at the time; but, ten years later, influenced partly by repeated disappointment in his literary efforts, partly by some remarkable visions which occurred to him during a long illness, and partly, also, by the conduct and successes of the English in the first war, his attention was turned to the books once more; and, along with a friend named Li, he read them carefully and thoughtfully. The result of the visions and of this study was, that he became deeply convinced of the wickedness of the world, the folly of idolatry, and the truth and sovereignty of God; and also strongly impressed with the belief that heaven had commissioned him to bring men back from sin and apostacy to true worship and

morality. Between that year and 1847, Hung and a sincere and earnest convert to his views, named Fung, who was a graduate of the first degree and a school-master, travelled into the neighbouring province of Kwang-si, in order to preach the doctrine they believed. Fung, separating himself from Hung, lest he should become burdensome to the relatives of his friend, acquired a great influence amongst some common labourers, with whom he associated himself as a fellow-workman, converted many of them to his views, and founded the "Society of Worshippers of God." After a time, an accusation was laid against this new society by an influential graduate of the neighbourhood, and Fung and others were imprisoned, but, after much suffering, released. In 1847, Hung, having occasion to go to Canton, heard there of an American missionary named Roberts, from whom he sought instruction in the Scriptures. He also asked baptism of Mr. R.; but this was refused, as there was some doubt of the sincerity of Hung's motives. With increased knowledge of Scripture he returned to the mountains of Kwang-si, where, in the meantime, the first symptoms of fanaticism had shown themselves amongst his associates—who numbered already several thousands—in the form of fancied spiritual possessions, during which some of them gave utterance to prophetic speeches, tending more or less to impel the hitherto religious movement into the path of political action.

No really political action, however, was taken until the autumn of 1850, when the number of the "Worshippers of God" was greatly increased, and their position compromised with the authorities, by the

accession to their society of a large number of banditti and others, who had been in arms against the local government. Becoming thus really formidable to the government, measures were taken against them which provoked warlike proceedings on their part; and they seized and held a market town, which had been the home of the wealthy graduate who was the first to molest them, when still a purely religious but, withal, iconoclastic sect.

Compelled at length to quit this post by the failure of provisions, and followed by an Imperialist force commissioned to crush them, they commenced that wonderful march northward which led them, in the spring of 1853, to the great southern capital, Nanking. From the Imperialist point of view this march was a flight, inasmuch as it was tracked throughout by the Mandarin forces, and was marked by the evacuation, on the part of the rebels, of one after the other of their strongholds, whenever the failure of supplies rendered them untenable. But, inasmuch as the Mandarin soldiery were everywhere checked with loss when they engaged the retreating T'ae-p'ings, and as each newly occupied post was only of greater importance than the one just before relinquished, until the last move brought them to Nanking, the retreat was more truly a triumphal progress.

Nanking, it has been said, is the great southern capital of China; and was the seat of empire as recently as the fifteenth century, when the court was finally transferred thence to the "northern capital," Peking. It is a place of vast extent; the commercial and political centre of the great province, Keang-soo,

in which is also that magnificent and even wealthier city of Soochow. Nanking had been held, ever since the accession of the Manchow dynasty, by a Tartar garrison, who with their families numbered, at the time of the Taep'ing approach, some 20,000 souls. By this time the insurgents openly aspired to the Imperial seat, as the commissioned ministers of heaven to punish and root out the idolatries of all classes of society, and the political usurpation and misrule of the Manchow. Hung, the supreme head of the movement, was styled the Heavenly Prince, as holding his commission directly from heaven. His will was influenced and sometimes overruled by that of other Princes, so called. And these had under them, in a long gradation, marshals, generals, and other officers commanding five "armies," with an aggregate of about 80,000 men. Neither the Tartar garrison, nor the forces sent from the north to their aid, could resist this array, prevent the capture of Nanking, nor escape the frightful massacre which destroyed, without respect of age or sex, all but about a hundred persons of the unhappy garrison.

The Taep'ing were hardly installed in possession of Nanking, called by them T'ien-king, the "heavenly capital," when they conceived the bold idea of sending an expedition to capture Peking, and expel the Tartar from his own capital. They had entered Nanking in March, 1853. In May, the expedition started under the command, not of any of the "Princes," but of a great subordinate officer, or Marshal. Beating the forces sent to check his advance, he crossed the Yang-tsze Keang, and marched through portions of Keangsoo,

Honan, and Shantung, taking city after city in his route, until, near the great city of Tien-tsing on the Pei-ho, within a hundred miles of Peking, he was checked by overwhelming forces of Tartar horsemen, and compelled gradually to fall back. An auxiliary force was despatched from Nanking to his succour, and with this aid he not only escaped destruction, but ultimately made good his retreat, in the spring of 1855.

In 1858, a faint alarm was felt in the province of Chekeang, when almost the whole population of Ningpo fled to the hills or over the sea, on the occasion of an inroad into the south of our province from Keang-si.

In the spring of 1860, Nanking having been long beleaguered by the Imperialists, it was relieved by a masterly movement, projected by the Chung-wang, or Loyal Prince, when Hangchow, the capital of Chekeang, was taken almost by *coup de main* and pillaged; but immediately afterwards evacuated by the captors, who pressed on to join the Chung-wang before Soochow. Soochow was soon taken, partly through the treachery or cowardice of the commandant; and the Imperial camp before Nanking was, at the same time, completely broken up.

From Soochow two attempts were made to take Shanghae, so as to open communication with the sea and foreign traders, with a view to obtaining arms and ammunition. But the hope that the foreign powers would either connive at the attempt or be overcome by force was disappointed; and provocation was given which at length induced the English and French governments to render assistance to the Imperialists, and to win for them victories which broke the prestige

and weakened the position of the Taep'ings, and paved the way for their final overthrow in 1864. Before this consummation, however, whilst Nanking and Soochow were still in their almost undisturbed possession, they made another and more formidable inroad into Chekeang.

It commenced in the summer of 1861, when large armies, entering from the southern and western frontiers, marched into the very heart of the province, and occupied the "department" of Kinhwa.

In the autumn they were reinforced, and moved northward and eastward to the circuit of Ningpo. The great city of Shao-hsing fell in October, and our missionaries there, Mr. B. and Mr. F., were compelled to retire upon Ningpo. In the first days of December, the banners of two Marshals, Hwang and Fan, appeared under the walls of Ningpo. Nine-tenths of the population had already fled; but, as we knew of no really secure refuge towards which to direct the flight of our Christian natives, it became our duty to remain with them in the city, committing them and ourselves to the protection of our Master, and not without considerable hope that the Taep'ing leaders would respect, as they had promised to do, both our Christian character and the power of England. We were not disappointed in our hope; but when, on the day of the city's capture, we found ourselves surrounded by the half-savage hordes, delirious with success, rushing through the streets, and forcibly entering our own dwellings amongst the rest, in search of plunder and captives, our affiance in our Heavenly Guardian was tested somewhat severely, and His presence was felt to

be a nearer and more sure defence than the English flag and name.

Mr. Hudson, an aged Baptist missionary, no longer attached to any society, and four of our own body, were the only missionaries within the walls when Ningpo was taken. But Mrs. Russell had insisted on remaining with her husband, and passed with us through all the trying alarms and suspense of the time. We were distributed at three mission-houses, distant about half a mile from each other. Two of them, and Mr. Hudson's, were crowded with refugees: Christians, and also heathen of our acquaintance, chiefly women. When, at length, on the morning of the 9th, the city fell and pillage began, these helpless people, especially the children, occasioned no little embarrassment by attracting the cupidity of the plunderers, who eagerly sought to carry them off to be trained for future soldiers of the dynasty. It was then that we felt the need of Divine support to uphold us during our watch of several hours alone and unarmed, and the incessant altercations with the plundering parties who came one after the other to our doors. At length the Chiefs, learning our situation, sent orders that we should not be molested, and furnished a Taep'ing as sentry to each of the more exposed houses during the first night. The number of our inmates now began to increase in an alarming degree; poor wretches, who had secreted themselves, or had escaped from the hands of their Taep'ing captors, coming night and day to ask an asylum. We remained in this situation, daily conducting parties of these refugees out of the city on their way to the mountains, or to the foreign settle-

ment on the north bank of the Yung, until a very large number indeed had thus escaped forced service under these despotic and unscrupulous masters. The city became one vast camp, which was speedily fortified as thoroughly as Taep'ing science, and the active industry, during many days, of thousands of soldiers and conscript workmen, could do it. All but the troops, the captives—chiefly used as labourers, but also made to bear arms,—and a few wretched women and old people who clung to their ruined homes, or had failed to escape, were now gradually forced out of the city. And we found that, unless we chose to identify ourselves with the insurgent movement, and become, as it were, chaplains to the force, our work was at an end. Accordingly, after a laborious and anxious ten days spent in almost incessant search for missing friends, and in escorting parties of the rescued beyond the gates, we determined to leave the city for the North-Bank settlement, where we were accommodated in two of the houses of the American Presbyterian mission. It was during the early part of our sojourn there that the journeys to Stephen's village, recorded below in the letter at page 61, were made; and also that to Shao-hsing, to inquire after a convert of Mr. B.'s, whom by God's help we were enabled to rescue from captivity. In January, 1862, Hangchow was taken by famine, and the Tartar garrison within it suffered the same fate as that at Nanking, only thirty persons out of upwards of ten thousand escaping the sword of the victor, or the explosions of gunpowder, by which many of their comrades preferred to end their lives and rescue their families from cruelty and dishonour.

Hangchow remained more than two years a seat of the Taeping power; but Ningpo was recovered much sooner for the Mandarins. The insurgents, after selecting suitable quarters, either in public buildings or the dwellings of the people, and collecting as much plunder as possible, broke down and dishonoured nearly all the idols in every temple, and even desecrated the temples of Confucius. A few idols and even whole temples or parts of temples, both in the city and elsewhere, were ransomed by wealthy Chinese, and preserved from destruction.

Soon after the capture of Ningpo, Mr. Parkes, now Sir H. Parkes, K.C.B., visited the Chiefs, to remonstrate with them on their conduct in seizing one of the marts of British commerce, and on the violence which had attended the capture. He told them, however, that if they refrained from molesting foreigners, and acted humanely towards the natives, so as to permit the recovery of the commerce of the place, it was not the intention of the English to interfere. But that if insult was offered to the British flag, it would be resented. The Chiefs, during the frequent visits we paid them, often alluded to this communication, irritated apparently by the peremptory manner in which it was made, but expressing their wish to live at peace with the "foreign brethren," whose steamers, fire-arms, and trinkets they desired by all means to obtain; although few of those at Ningpo appeared to have any aspirations after social improvement or religious knowledge.

At the opening of 1862, the success of their arms against Hangchow, and other causes, seem to have

rendered them more and more indifferent to the policy of maintaining a good understanding with the English; and although, in conversation with the missionaries, they still deplored the causes of irritation, which were not wholly confined to one side, they took no effectual measures to restrain, either the pillage of our houses within their lines, or the firing of muskets from the walls in the direction of the foreign settlement and gunboats. In May, this state of things had reached its height; and a remonstrance from the English and French naval officers having been received with defiance, Ningpo was bombarded and retaken, after a few hours hard fighting, by a small force, about one hundred and fifty in all, of English and French sailors and marines. The large insurgent force, 70,000 according to their own account, fell back on the neighbouring cities, and on Hangchow; the gates of some, however, being closed against them, so that they were obliged to retreat beyond the frontiers of the province. Ningpo had hardly been purified from the many pollutions occasioned by obstructed canals, and the suspension of the scavenger's office during the five months of its occupation by the Taep'ings, when in the autumn a large army invaded us again from the south, retaking the district city of Fênghwa (Vong-hwô), and sweeping the plains between it and Ningpo, up to our very gates. The panic once more became excessive; numbers of the people fled, they hardly knew whither, while thousands from the country were crowded in boats or by the wayside, without the north gate and on the river, begging for shelter.

But the vigour and activity of the English senior

officer, with his handful of sailors and marines, assisted to some extent by a force of drilled natives, soon expelled them, notwithstanding a show of bravery unusual with the Chinese; and the influence of his counsels and his name reaching beyond the limits to which his active service was confined, the other district cities under the rule of Ningpo and Shao-hsing were recovered in detail, until at length Hangchow was taken in March, 1864.

In the meantime the T'ae-p'ing in the neighbouring province of Keangsoo had also felt the vigour and daring of foreign warfare. By repeated expeditions up to the very walls of Shanghai city, and the boundaries of the wealthy settlement of European and American merchants, which has grown up without its gates along the banks of the Wong-poo, they provoked the foreign authorities—who had early warned them that they would not suffer Shanghai to be taken—first to sanction an American adventurer in drilling a body of native troops for the Chinese Intendant, and then to support this force by bodies of seamen and marines, under the command sometimes of the English and French admirals in person, in expeditions limited by a circle of thirty miles radius round Shanghai.

At length, the adventurer who raised the native troops having fallen in action, the Chinese authorities requested the English general commanding at Shanghai to nominate an officer who might take his place, with not only educated skill, but also with a sense of responsibility, such as a regular commission might be expected to give. After some changes, the command was accepted by an officer of Engineers of the highest personal

character, and distinguished in his profession. Under him several strong positions of the T'ae-p'ing were carried. Soochow was invested, and so hard pressed that it capitulated; and the combined force moved towards Nanking, the siege of which, by a high Mandarin, Tsêng Kuo-fan, had already been formed. Nanking fell, Hung, the "Celestial Prince," having died during the last days of the siege, and the main body of the T'ae-p'ing was broken up by the fall of their capital and stronghold. They made head, however, for more than a year in Keangsi and Fuhkien; and during the first twelve months of my sojourn in Hangchow we were continually liable to disquieting rumours of Imperialist disasters. They were, however, dislodged and driven out of Fuhkien in 1865, and although large districts of China have since then been in a state of anarchy, no authentic accounts have reached us of any considerable insurgent movement still raising the standard of T'ae-p'ing.

During the long occupation of Nanking, the T'ae-p'ing Pretender busied himself in printing the Bible in Chinese; unhappily accompanying it with notes, embodying his supposed supplementary revelations, and of a most blasphemous character.

It was after the recapture of Hangchow in 1864 that, urged by the entreaties of my native catechists, I made my first tentative visit to Hangchow, which resulted in my forming a Church Missionary Society's station within its walls; a step that has since been imitated by three other Protestant bodies.—G. M.

CHAPTER V.

CLOSING SCENES, AND DEATH OF STEPHEN DZING.

MR. M.'s desire was fulfilled.* He returned to his work greatly benefited by his very short visit to Japan. But his interesting employment with Stephen Dzing was not permitted to continue long. At the close of the year 1861 the T'aep'ings, as has been related in the previous chapter, entered the province of Che-kiang. When Ningpo was taken, Stephen Dzing, who had not thought it well either to continue in the city or to take refuge in the foreign settlement, retired to his family residence in the country; and with his family around him, he there in the exercise of faith, which subdued his natural timidity, and using such precautions as the circumstances permitted, calmly committed them and himself to the care of his heavenly Father. As soon, therefore, as Mr. M. could tear himself away from the pressing calls on his time and attention within the walls of the sacked city, he thought it right to look after his truly loved Chinese brother; and of all that happened respecting him he gives the following interesting statement.

At the date of Mr. M.'s letter, Mr. B. and himself, committing themselves to the care of their Divine Master, and carrying with them a T'aep'ing passport,

* See page 46.

were journeying to Shao-hsing to look after two natives lately in Mr. B.'s employment, and one of whom was a convert, and the house which had been left in their charge.

"BOAT, on the way to Shao-hsing,
"Friday, Dec. 27, 1861.

"MY BELOVED PARENTS,

"On Saturday last, B. having got a sealed pass from the Da-jings* in the city, he and I started to look after dear Stephen Dzing, of whom we had not heard for a fortnight, and for whose safety with his family of eight, including his wife and two sons and their wives, we had the greatest anxiety. Almost all the country boats are either sunk for fear of the rebels, or else occupied as floating houses by numbers of poor refugees. Nevertheless we obtained some boat help, and thus got over the ten or twelve miles without much fatigue. We had seen enough and heard enough by the way to make us anxious, as we approached Stephen's house. Once or twice, as we turned a corner, little fleets of refugees' boats, thirty or forty at a time, would put off and scull for their lives, thinking that our fast boat was bringing the marauders among them. Everywhere people had been carried off, and often with the last grain of rice, which might have supported the remaining few. At length we reached the place, and to our astonishment found that God's providence had kept all unscathed, and, what was more, almost unalarmed. However, lest all should be too favourable, we were perplexed by hearing that Stephen himself,

* Lords or chiefs of the Taep'ings. The word means "great men." It is applied, under the regular government, to mandarins of certain grades.

with his elder son, had that very morning gone to Ningpo in order to try to see R. He had furnished himself indeed with a little linen flag, having on it his designation as a 'preacher of Jesus.' Nevertheless, we felt it impossible for him, humanly speaking, to escape trouble at the city gates, if not before he reached them. After sitting a few minutes, therefore, we left Kyi-'ao, Stephen's son, one of my Christian schoolboys, there ; and with Dzang S-vu (a Christian tailor, whom during the first sad days of the occupation I had rescued from bondage), we started for Ningpo. It was a long and hard trudge, I can assure you, especially in new boots, and over slippery and uneven flagging. We heard some tidings of our dear brother on the way. But my anxiety was not removed until, just as I was preparing to leave the Siao-kao-dziang* with Ts'e S-vu,† whom I had left there in the morning to return to Mr. H.'s for the night, B. came running over from R.'s house, whither he had gone directly we were inside the west gate, to tell me that Stephen and his son were there safe and sound. He asked me to go back and spend the night there (at Mr. R.'s), in order to have a full consultation on the course to be pursued with reference to the safety of Stephen's family.

"So we went back thither together, and very glad I was at length to make a hearty meal ; for the air had proved very kindling to my appetite, and I had had neither breakfast nor dinner, nor in fact anything but

* "Little Parade-ground," the name of an open space, on the edge of which stands one of the Church Missionary Society's houses, which takes its name from the ground.

† This termination—S-vu—which frequently occurs in the narrative, signifies artizan or workman.

bread and a little wine during the whole day. The next day (Sunday) was a strange one indeed. There was no public service in the city, nor any Christians there that I know of, excepting in our one house.

"We had a little service with these, and a consultation with Stephen, and afterwards, on his arrival, with R. We concluded that no time was to be lost, as the rebels were reported to be already moving in force along a line only a short distance from Stephen's house, and they might any day visit it, and in a few short hours inflict upon it terrible calamity. So we resolved to go at once and all together to the Da-jing, and endeavour to obtain from them passes and sealed papers to protect the house. We did so. R. in about an hour left us; but B. and myself and Stephen were detained, I should think, three hours in that sadly unsabbatical atmosphere. The Da-jing are utterly unbusiness-like, and all this time was spent in explaining to them and dictating to their scribe all that we wanted. They refused us nothing. Dear Stephen broke out from time to time in true Christian expressions—sometimes of his trust in God, sometimes of earnest desire that the Ch'ang-mao * might be led into all truth. At length we got free.

"The evening of Sunday I spent with B. at R.'s house, expecting to have to go down with Stephen next day to bring up his family. This, however, was afterwards thought to be needless, as Stephen had a pass. So when Monday morning came we did no more than see him, his son, and Ts'e (who wished to

* Ch'ang-mao, "long haired,"—a common epithet for the Taeping, on account of their rule not to shave the head in the Manchow manner.

look after his own poor family some distance beyond Dzing's village) safely out of the west gate. We arranged also to meet them there the next morning, and see them safe to Kông-poh-ngen (the foreign settlement)."

There Stephen and his family appear to have remained until the evacuation of the city by the rebels. He went, however, for a short time to his house in the country. He had become very ill. Mr. M. writes thus :—

"NINGPO, *March 18, 1862.*

"MY DEAR FATHER,

"Last Friday B. and I paid a visit to our poor dear Stephen Dzing. He is very ill, and thinks himself incurable. His chief disorder is an abscess, with obstinate sore-throat, and now pain in his chest. His *over-vehement preaching of Christ in months past* has, I think, as much as anything, hurt his throat.

"Well, wishing much to see the dear man, and having heard from his son Kyi-'ao that he greatly wished to partake once more of the Lord's Supper, I persuaded B. to walk down with me to his village. Except the fatigue of the walk, which was in all nearer thirty than twenty-five miles, and performed between 8 A.M. and 6 P.M., we enjoyed the day greatly. Stephen's quiet little hamlet, hitherto untouched by the Taepings, is within a short distance of the western hills. He is a natty little man in everything, clean in his person, tidy in his books, his house, and in every other respect. He could not talk much, but insisted

on getting up and dressing to receive us. And when we had persuaded him to go and lie down again, and we were beginning to feel chilly and hungry after our long walk, instead of the tin of soup and bread, &c., which Ts'e S-vu had carried in a basket for our dinner, there was brought into the hall a fowl and beautifully white rice, all very nicely cooked, and vegetables, and even a second course.

"When all had dined we went up to his oratory. It is the best room in the plain but not mean house—a house something like an old-fashioned cottage at home, but less substantial, and with paper instead of glass windows. This room used to be adorned with pictures of the Virgin and saints, and of the Almighty, by which, however, as I believe, was intended Jesus Christ. All these had either been returned to the Roman Catholic mission, who had lent them, or given up to R. before Stephen recanted. Now, there are in the room a table, a few benches and chairs, and some kneeling-stools covered with blue cotton.

"After the first collect in the Communion for the Sick, B. read and spoke shortly on the touchingly brief Epistle and Gospel, sitting near to dear Stephen, and addressing himself chiefly to him. Then I went on with the service. His mother, a true and fervent Christian, joined us. The Pocket Communion Service, kindly given to me by the Bishop of Salisbury, served very nicely for the occasion."

In April, Mrs. G. M. wrote thus of the value in which Stephen Dzing's services were held. Mr. B. and Mr. R. had both at this time left Ningpo:—

"My dear husband is now generally very tired. He has very much to do and to think of. If God raise up Stephen Dzing and permit him to be ordained, he will be a great help to dear G., for in that case he could go out sometimes into the country, and the change always greatly refreshes him both in soul and body."

In May, after the return of the missionaries, Messrs. G. and A. M., Mr. F., and their families, into the city, Mr. M. himself writes—"For ourselves we are much crippled. Stephen is very ill. I fear for the result. He and his family are in the Kwun-gyiao-deo* house, which we have patched up for them."

Mr. R., after his return to England in 1862, a return rendered necessary by the failure of health after fourteen years' unwearied labour in the mission, writes thus respecting this good man, and his departure from this earth:—"When he joined us he exhibited so much ability, and showed so much earnestness in imparting the Gospel to his countrymen, that we prevailed upon him to give up his medical practice and to become one of our regular Church agents. In this capacity he rendered us most efficient aid for about three years, publicly proclaiming the Gospel to his countrymen in our churches and in their idolatrous temples, and communicating it privately to any who came to us as inquirers. In the latter department

* The first house occupied by the Church Missionary Society's missionaries as a residence, in 1849. It was completely gutted by the T'aep'ing during their occupation of Ningpo.—G. M.

especially he was a most able helper. He faithfully and prayerfully unfolded the Word of God. But for every kind of work in the ministry he seemed so well fitted, that a few months before I left Ningpo, we designated him as a candidate for the sacred ministry. And in the providence of God he would have been ordained by the Bishop of Victoria to that holy function, had it not pleased the Lord to remove His servant from the sphere of his faithful and efficient labours on earth, to His own blessed presence in Heaven. A few months before I left Ningpo, he became seriously ill, partly, I believe, in consequence of those severe trials through which we all had passed on the capture of the city by the T'aep'ings. And subsequent to my return to this country, I heard of his much-regretted but happy and triumphant death. In the closing hours of his life he committed himself with confidence into the hands of that Lord and Saviour whom he had so evidently and intelligently loved and so zealously served.

"I may add, that during the period of his short but efficient labours, he was the happy instrument, in the hands of God, not only of the conversion of some of his heathen fellow-countrymen, but also of rescuing some of his former Roman Catholic brethren from the delusions of Popery, and of bringing them to a saving knowledge of the truth as it is in Jesus."

He died June 5th, 1862. Mrs. G. M. furnishes this brief notice of it, her letter being chiefly filled with details of the illness and death of her truly pious Chinese schoolmistress :—

" NINGPO, *June 13, 1862.*

" MY DEAREST MOTHER,

" I am beginning my letter to you a little earlier, that I may tell you what I can of dear Lu-teh, who was taken from us on the 5th inst. Dear Stephen Dzing also died on the same day. We feel deeply the loss of both of them. My dear husband misses Stephen, who he hoped would have been such a help to him. I have a joyful hope in Lu-teh's death, as I had in her life. She had no fear of death. She longed to be with the Lord. She was delighted to hear the Bible read to her. When once I said, 'You must know the Gospels quite by heart, from having taught them so long to the children,' she replied, 'Yes, when you begin to read I remember the words quite well. But they seem to be just what I wished to hear. The words of Jesus give me such joy in my heart!'"

It seemed necessary to make this brief mention of this female convert, especially as she seemed to have shone as brightly as an instance of God's grace in her school as Stephen Dzing did in his duties as a catechist; and as they, having departed on the same day, were buried together by their loving friends, sorrowing and yet rejoicing equally for both of them.

The school for girls, of which Lu-teh was the mistress, was instituted by the late lamented Mrs. Gough, by whom this excellent woman was greatly valued and loved. Mrs. G. watched over this school with the most prayerful interest and zeal, until compelled by

illness to return with her husband to England, where only a few days after her arrival she "fell asleep in Jesus." On her departure from Ningpo she committed the school and its mistress to the superintendence of Mrs. G. M. More recently Mrs. A. M. has commenced a second school. The aid thus rendered to the mission by the wives of the missionaries can hardly be over-estimated.

Mrs. A. M. thus relates the circumstances of the funeral of the two Christians :—

" NINGPO, *June 14, 1862.*

" MY DEAREST MOTHER,

. " You wish me to tell you something plain and definite about Kông-poh-ngen. I will try to do so ; and at the same time say something also about our sad, though in some respects joyful, gathering there on the 7th inst. We left our city house about 3 P.M. As it was a very hot afternoon we went in sedan-chairs. Our object was to attend the burial of Stephen Dzing and Lu-teh, which took place in the Chinese cemetery on Kông-poh-ngen. Leaving the city by the north gate, we left our chairs there, and crossed the river in a san-pan, a small native boat. Kông-poh-ngen means 'north bank of the river.' It stretches out opposite the city for some little distance ; and on account of the canals at the back almost forms an island. Between it and the city there is only the river's breadth ; and if the boats could go straight across they would take about two minutes to land us from the city bank. But as the tide is often strong we take about ten minutes

to cross. The American houses* in Kōng-poh-nge are all on the river's bank, having gates at the end of their gardens, almost to the water's edge. We, in going to the funeral, landed at the jetty close to the cemetery, where benches had been provided for us. We were obliged by the extreme heat of the sun to keep up our umbrellas during the whole service. There were not many graves there. According to Chinese custom, the bodies of Lu-teh and Stephen had already been entombed. Lu-teh's was entirely covered with earth, but Stephen's coffin was visible, and when we arrived the masons were busily heaping the bricks around it. George read the burial-service in Chinese. Before he began, however, he addressed a few words to the masons and others standing by; he told them that we were assembled, not to pray, as they do, for the dead and for their happiness, but to thank God for the happiness already attained by them, and to pray for the living who were present. He gave a short address also to the mourning friends of the deceased, and he spoke much of the loss which he himself had sustained in dear Stephen. It was all so touchingly quiet. There were no loud wailings or noises; but I noticed many eyes filled with tears."

Any remark on the mysterious removal of such converts from an infant Church would in this little work be out of place. It may be hoped that dispensations apparently so adverse may turn out "to the furtherance of the Gospel" in China; and this simple narrative

* Houses of the missionaries of the American Presbyterian Mission.

may, with God's blessing, in some measure help to produce such a result. The evidences of God's grace in these converts is unmistakeable. In them He clearly marks the cause of this mission as His own ; and in the face of every difficulty and of every threatening, He encourages His servants to persevere in such a work and labour of love. With vast labour, with great courage and perseverance, and with no little ability, the American and English missionaries, since 1843, have laid the foundation of a work which, in the Church of England especially, it would be disgraceful not to carry forward with increased zeal and energy. She cannot, however, do this—the Church Missionary Society cannot increase her staff of missionaries from this country—unless men qualified of God for such a work will volunteer their services. In the facts of this little narrative there is to the young men of England a voice—the voice of the Saviour Himself—calling them to this. These facts show at the same time some of the great requisites in those who would obey this call. They must be men “full of faith and of the Holy Ghost.” While deeply sensible of their own inability, they must have a confident reliance on the Lord and on His promises. The thoughtfulness, the acuteness, the intelligence and earnestness of Stephen Dzing's inquiries show plainly that a missionary must be no novice in the Scriptures, either of the Old or of the New Testament. Lastly, an aptness for the acquisition of language, and diligence and perseverance in the study of it, are especially requisite in a missionary in China. But for such aptness and diligence and perseverance in Mr. Cobbold, in Mr. and Mrs. Gough, and

in those whose names are mentioned in this narrative, a convert could not have been prepared as Bao was prepared to meet the inquiries of a Romanist ; and the services at least of Stephen Dzing and of Lu-teh might altogether have been lost.

CHAPTER VI.

THE FAMILY OF STEPHEN.

AFTER Stephen's death, about Whitsuntide, 1862, his family consisted of his mother, his widow, four sons, and two daughters-in-law ; the younger daughter-in-law not indeed *actually* such, as she was as yet only *betrothed*, not married, to Kyi-siu, the second son.

The mother, a very interesting old lady, had been baptised by the name of Anna. She was naturally proud and sensitive, and thought much of the respectability of her family. This feeling, which amounted sometimes to a fault, was modified, but not destroyed, by the influence of God's grace. She was earnest and courageous. On one occasion their home in the country was broken into by robbers. She alone, lying awake much at night, heard them enter, and at first was alarmed ; but soon recovering herself, she—as she told the story to Mr. R.—rose, offered up prayer aloud for protection, and then lighted her pipe and smoked.* The intruders, hearing her calm voice and the noise made by knocking out the ashes of her pipe, fancied a stronger guard than the one old lady must be within, and made a hasty retreat. She retained little, if any, trace of her Romanism after entering the Protestant

* Tobacco smoking is almost as much practised in China by women as by men.

communion. Her natural eagerness, and, I trust, real enjoyment in prayer, sometimes carried her so far, in spite of her habitual good-breeding, that once or twice, when she has been with me to ask counsel or comfort, and I have knelt down to pray with her, she has anticipated my utterance and offered up prayer herself. After her son's death, her great griefs were the temporary misconduct of Kyi-'ao, her third grandson, and the death of Kyi-loh, her eldest. She died last year (1867), at the age of about seventy, at her old home in the country, leaving us rather a comforting inference from her Christian life, than any special consolation from her conduct on her death-bed.

Stephen's widow, Susanna, is still alive, a kindly, cheerful Christian, though less intelligent and impulsive than the elder lady. Neither she nor her mother-in-law could read.

Of the sons, the two youngest were baptised; Kyi-'ao by the Romanists, who gave him the names of Franciscus Xavier, and took him into their clerical seminary at Chusan. His younger brother, Kyi-doh, baptised in our church, was an infant when Stephen died.

Kyi-'ao, who had already been removed from the Chusan school—where he had learnt a little Latin—when his father entered our communion, was admitted to a class of four Christian youths, who were being trained with a view to employment as catechists, and ultimately, as we hoped, to receive Holy Orders. The Taep'ing troubles, at the close of 1861, interrupted the discipline and studies of this class; and about Christmas in the following year, they became so careless and refractory, that it was found necessary to

break up the class in order to bring the young men to their senses. Through God's mercy the severe measure had the desired effect, three out of the four soon showing signs of real penitence; and these were taken again into training, though upon a different footing. Kyi'-ao, the youngest of the four, had been guilty of less overt disobedience than the rest; but he was a proud youth, and hesitated for some time to make his submission, notwithstanding the persuasion and authority of his mother, grandmother, and elder brother. From that time, however, until the spring of 1867, when I left him to return to England, he occasioned me very little further anxiety. He is thoughtful and fond of study, and composes fairly in his own language. When I commenced the mission at Hangchow, I took him as a companion on my journeys to and from that city; and also as a pupil-assistant, when I began to reside there. During the whole of this time he was more immediately under my teaching and charge than he had ever been before, and he proved an interesting and useful scholar. His religious convictions gradually deepened; and his views of Scriptural doctrine being clear and correct, he was a great help in discussions with inquirers, and in the instruction of the catechumens. He completed, just before I left him, a commentary, in classical Chinese, on St. John's Gospel, in which he took a great interest, and which bears marks of considerable thought and a devout faith. He is the only Chinese convert whom I have known, of his own accord, to keep a diary, with a view to self-examination and progress in personal religion. I trust, by God's grace, he may

one day be found worthy to be admitted to Holy Orders in the Church. He married, in February, 1868, the daughter of a Christian schoolmaster, an intelligent Christian girl, and is at present employed as assistant-catechist in a country station. He is about twenty-two years of age.

Kyi-loh, the eldest son, though not a baptised Christian, yet, as he had for some time forsaken all idolatrous practices, and professed his full assent to the doctrines of Christianity, had been allowed to marry, in 1860, the daughter of another Christian schoolmaster, herself a Christian. Kyi-loh would gladly have been baptised at that time, but for the difficulty he found in keeping holy the Lord's Day. He had been for some time accountant in a large shop in Ningpo, where he was much valued for his trustworthiness. But he had no hope of persuading his principals to allow him to leave the shop on Sundays; and, therefore, up to the time of his father's death, he had never become a candidate for baptism. One of Stephen's last requests to me was, to give Kyi-loh baptism as soon as possible, urging that he was already a sincere believer, and in the habit of daily prayer. A few months later Kyi-loh told me that he had induced his employers to release him from duty on Sunday, even though it should fall upon the great pay days (about the summer solstice, and at the end of the Chinese New Year), and that he earnestly desired to be baptised.

After due examination and many interesting conversations with him, I accordingly baptised him; and during nearly a twelvemonth, as I watched his con-

sistent and amiable Christian life, I could not but hope that one day he might be led to leave his desk and give himself to the direct service of Christ as a catechist. "*Domino aliter visum!*" During the early part of 1863, he had much anxiety, first for the safety of his wife at the birth of their first child, and then for the health of the infant. Low fever came on, and though he partially recovered, a relapse proved too much for his strength; and he died in September of the same year, in great suffering, but not without a good hope of immortality; his grandmother exhorting him as he departed to trust in his Saviour, and be of good heart.

His widow is an intelligent woman, reading fluently both the Chinese and Roman character, and able to write well in the latter. But she is not without some of the common faults of her half-educated countrywomen. We employed her as a schoolmistress until last year (1867), when she was married to Luke P'un, the most intelligent and useful of our Hangchow converts.

Some account has been given of each member of Stephen's family, except Kyi-siu and his betrothed. Poor Kyi-siu is still a heathen—or, rather, still indifferent to Christianity, notwithstanding all the instructions of a Christian home. When Stephen took from a neighbouring family a young girl to be his second son's future wife, he was not yet, I believe, himself a Christian. As soon as he felt the power of the Christian doctrine which he received from the Romanists, he resolved to train "his children and his household" in the fear of the Lord; and he at once gave to

the betrothed daughter-in-law the Christian name of Monica, as an earnest of what he hoped she would one day become. When the family became Protestants, Stephen and Kyi'ao at once learnt the European way of writing the vernacular ; the New Testament in that form was thenceforward daily read at family prayers ; and Monica, having been taught her letters, was often called upon to read the Scriptures to the two elder ladies, Anna and Susanna. We heard, from time to time, that whilst she was fond of this employment, she was also diligent and dutiful in performing all her household tasks ; but to our inquiries respecting her *Christianity*, the usual answer was that she was a sincere believer, but that she hesitated to ask for baptism, lest her intended husband should object. At length, in September, 1864, Kyisiu having given his consent, she offered herself as a candidate for baptism, and, after a remarkably clear account of her faith in answer to my questions, she was baptised without delay, the testimony of all the members of her family going to show that she had long been living a Christian life. In the following December I married her to her long-expecting bridegroom. On account of his persistent unbelief, I would gladly have seen the match broken off, if it could rightly have been done. But in the eye of Chinese custom, betrothal is as binding as marriage ; and Kyisiu having put no bar in the way of his bride's baptism, and being "minded to dwell with her," there seemed to be no sufficient ground to forbid the marriage. A brief account of Monica's examination was sent home at the time, and it is given here in

deference to the opinion of some friends whose judgment claims respect.

Question.—Your mother-in-law and the others tell me you wish to be baptised and received into the Church. Is it so?

Monica.—Yes.

Q.—What has led you to wish for this?

M.—Thinking of the unsatisfactoriness of this world; and that, except one is born of water and the Spirit, one cannot enter into the Kingdom of God.

Monica then, by my desire, repeated correctly the Lord's Prayer and the Creed, and gave the substance of the Commandments, but not in accurate order. In passing I asked her the meaning of the Third Commandment, the origin and object of the Sabbath, the meaning of murder in its broader sense, and of covetousness. On the last three topics she answered very well.

Never before having been recognised as a candidate, she had had no methodical or catechetical teaching.

She was then asked, Can you in your own strength keep these Commandments?

M.—No.

Q.—Why not?

M.—Because of the fault of my nature, my lusts.

Q.—How comes it that there is any fault in man's nature, seeing that man was made by God, who made all things *good*?

M.—Adam, our first father, sinned.

Q.—What then?

M.—His sin was handed down to all mankind.

Q.—Do you mean that every one at birth has this

corrupt element, or that we are corrupted by the influence of bad example ?

M.—At birth we have the bad element ; and then, by following bad examples, sins are multiplied and increased.

Q.—How old are you ?

M.—Nineteen.

Q.—In all these years have *you* sinned or not ?

M.—Yes, indeed, I have.

Q.—Does God take notice of sin ?

M.—Yes, He punishes it.

Q.—How ?

M.—After death, in hell.

Q.—Can you escape that punishment ?

M.—Yes, I hope to do so through the merits of Jesus.

Q.—What has Jesus done that you should hope so ?

M.—Taken our sins upon him, and suffered for them upon the cross.

Q.—What ; all sins, or only some ?

M.—All.

Q.—If so, are all men partakers of this benefit ?

M.—Only believers.

Q.—Do you believe in Jesus ?

M.—Yes.

Q.—How is it that some believe and some do not ?

M.—God's grace makes the difference.

Q.—Is it entirely of God ? (I meant her to say "Yes," but she said truly enough :—)

M.—We, too, for our part must reflect and come to ourselves.

Q.—Who moves the heart to repent and believe ?

M.—The Holy Ghost.

Q.—Do you love the Lord Jesus ?

M.—Yes, I do.

Q.—Why ?

M.—Because he suffered and died for me.

Q.—If you love him what must be the result ?

M.—I shall obtain the bliss of Heaven. (Here she mistook me again. I meant the “result” on her conduct ; and I explained this to her by the willing obedience she renders to her kind and indulgent mother-in-law.)

Q.—If you believe in Jesus, what will happen when you die ?

M.—I shall go to Heaven.

Q.—Both soul and body, or how ?

M.—My soul.

Q.—Will the body ever go thither ?

M.—Yes ; at the last day it will rise again.

Q.—What is the use of baptism ?

M.—As a token. (I did not here discuss its “effectuality,” though I insist on it with those who ought to understand it.)

Q.—What is the meaning of the water ?

M.—It signifies the washing away of sin.

Q.—How ?

M.—By the Holy Ghost. (I told her here of the “double cure” by the Saviour’s blood and the Spirit’s influence.)

Q.—Are all who are baptised saved ?

M.—No.

Q.—Is it possible to be saved without the water ?

M.—Yes.

Q.—How ?

M.—By faith.

Q.—Was any one ever so saved ?

M.—Yes ; he who was crucified with Jesus.

I spoke then of the indispensableness "*generally*" of all that Jesus commands ; and of prerequisites for baptism ; also of prayer, the Lord's Supper, and the duty of seeking by such means to "grow in grace." She said *much* that was very nice in answer to questions. I remember well the impression made upon me and my wife, who was present, by Monica's manner and replies, of which the above was a hasty sketch, made immediately afterwards. The only memorandum of the conversation, besides the letter from which it is copied, is the following, from my rough diary, under date September 14th :—"Monica came to be catechised. Much pleased with her. Her answers very complete, and humbly, clearly put. Prayed with her."

In bringing to a close this brief sketch of Stephen's family, may I not ask of the kind reader prayer for the survivors ? Dear Stephen himself, his mother, and his eldest son, are, I trust, in Paradise, their "warfare accomplished." But the widow, Susanna ; Monica, the intelligent Christian wife of the respectable but still unbelieving Kyi-siu ; Kyi-'ao, our hopeful young assistant ; and the little Christian lad, Kyi-doh ; besides Foh-seng, Kyi-loh's widow, lately married to Luke of Hangchow, are still "dwelling where Satan's seat is."

When I first heard that this little memoir was projected, four years ago, I regretted it deeply, because I feared, as it is morally impossible in such a case to

tell "the whole truth," the almost inevitable distortion of the picture in some part or another, and the consequent exaggeration of our poor brother's Christian character. For, indeed, though it is *possible* to judge of the sincerity of the *convictions* of those who forsake heathenism for Christianity, it is not easy—not so easy, perhaps, as even at home—to pronounce upon the *spiritual* reality of their *conversion*. If natural amiability and a fashion of external religion embarrass the judgment upon such cases here, it is fully as much embarrassed in China by the difficulty of putting oneself exactly in the position of the convert, so as to estimate the stronger or weaker effect upon his habits of thought, speech, and action, of the superstitions and customs he has been brought up in. It does not follow that, because it is seen to be safe and right to give up heathenism, and to trust the judgment and the good faith of the missionary when he recommends Christianity as the substitute,—no, not even when a respectable life follows upon the transition,—therefore the convert has truly experienced the "new creation."

Not, thank God, that it is any of *our* duty to pronounce sentence in the case. But as they are in some sense *our* children, and when they are the first few converts out of a vast heathen nation, and taken as samples, so to speak, of what is to come, we long to know *all* about them before we venture to let their names go beyond the limits of our little Church Register.

However, after reading and re-reading the chapters compiled, without my knowledge, in 1864, and adding these few pages, which have awakened many tender

memories of days not long gone by, when in the "weakness" of these beloved ones we were "weak," and "burned" if they were "offended," I cannot but express my conviction that, in so far as the foregoing pages shall have led the reader to think of Stephen, and Anna, and Kyi-loh—yes, and of the survivors too,—as *sincere converts* to Christianity, there has been no misleading, no material exaggeration or distortion whatever. Christians they were, if this writer is a Christian; and—considering all *his* advantages of early education, and holy associations, and literary furniture, and *their* many drawbacks on these accounts—much better Christians than he.

He earnestly, therefore, asks it of the reader to intercede sometimes at the Throne of Grace for those beloved fellow-pilgrims who partake, month by month, in the same feast of the Saviour's love, and join in the same liturgy, every Sunday, with two or three hundred other *Chinese* communicants, as well as with the unnumbered multitude of their English fellow-churchmen to whom, under God, they owe their salvation. Pray for them, and for all our people, dear Christian reader, and for their teachers, who go to them as your "messengers," desiring also to approve themselves as "the glory of Christ."

G. M.



BAO K'Æ-HYÜING,

In summer costume, addressing a Heathen audience.

(From a Rough Sketch.)

APPENDIX.

THE following letters are added—the first as further illustrating the mind and character of Bao ; the latter at the request of several subscribers, as showing both the way in which the work is spreading in the neighbourhood of Ningpo, and something of the nature of that work :—

BAO K'Æ-HYÜING'S LETTER.

(Dated, *May*, 1863.)

MR. RUSSELL,

Mr. Moule has just told me of the arrival of a letter from you, and of the improved state of your health since your return to your native country. For this I, K'æ-hyüing, am very thankful to God ; and I pray earnestly that he will continue to keep you, and enable you to return to your work here.

In your absence the only thing that I, K'æ-hyüing (your humble scholar), can do is to write you a letter to pay my respects to yourself, to Mrs. Russell, and to all the other honourable members of your distinguished family.

Mr. Russell, since your departure from us I have not ceased to pray that God would be pleased to restore you to your wonted health, so as to enable you quickly to come back to us. Though I am indeed altogether unworthy in myself, yet for the Saviour's sake, and for the welfare of His Church, I feel persuaded that He will hear my prayer and bring you back to us again in health and safety.

Mr. Russell, Dzang S-vu is now engaged in preaching the Gospel in the regions about Vong-hwô, Siao-ky'i, and Li-san. Truly Jesus

is manifesting His pity towards the inhabitants of these parts, even more than He has hitherto done towards the people of Ningpo.

In the 5th moon of last year, when the "Long-haired" (Rebels) came to the district of Sanpoh, I and my family, Mr. Wông and his family, together with several other members of the Church, had to fly to Ningpo for safety. While at Ningpo I, in company with Dzang S-vu, went to Vong-hwô, and the other places above mentioned, to preach the Gospel. This was about the middle of the 6th moon. On one occasion we visited a Buddhist monastery, where we found six women and two men worshipping the "Smiling Buddha." Just at this time Dzang S-vu and I had been thinking of going to some retired place among the hills for private prayer. Seeing, however, these people worshipping the "Smiling Buddha," I said to my companion, "Had we not better at once take advantage of the opportunity, and preach to them the truth as it is in Jesus?" "Certainly," said Dzang S-vu, "it is our duty to do so." We accordingly walked up to the women and said to them, "How is it that you are here worshipping this Buddha? Both this monastery and Buddha himself have been devastated by the 'Long-haired,' and yet you will not understand that what you are worshipping is a lifeless thing which cannot profit you. Come now, tell me what advantage can be derived from worshipping such a senseless thing?" The women replied, "We are indeed very ignorant. In worshipping the 'Smiling Buddha,' we are only acting according to our customs, with the hope of preparing ourselves for the future life. We are all childless widows, which proves that our sin must be very great. We are worshipping here with the hope of getting rid of our sin." I then said to them, "If you are worshipping here with the hope of getting rid of your sin, I must tell you that you will be greatly disappointed, and that instead of getting rid of your sin, the more you worship the more you are adding to it. The fact is you are altogether in error about what you are doing. Instead of worshipping this senseless image you call the 'Smiling Buddha,' which cannot profit you, you ought to worship the living God who made Heaven and earth, and all things; who is a spirit without any visible form; who causes the wind to blow and the rain to descend; who produces the different seasons; from whom we receive all our blessings, and in whom we live and move and have our being. This living and true God is the God you ought to worship, and not this Buddha, your doing which is only adding sin to sin. Moreover, this great God, who

rules and governs all things, is now manifesting his wrath against such things by sending down upon us this terrible scourge of the 'Long-haired,' who slaughter the people, destroy these temples, and break down these images, in order to teach us that it is wrong to worship them ; and now I tell you that the more you worship them the greater will be your sin. Truly these Buddhas are stupid senseless things, which cannot take care of themselves ; and yet you will foolishly worship them, as though they could take away your sin and prepare you for the future life."

When I had spoken for some time to them in this strain, they then said to me, "Sir, your words are most true ; but as to this living God of whom you speak, pray tell us how we are to worship him ?" I replied, "Seeing that you have asked me this most important question, I will tell you. We belong to the 'Religion of Jesus' ; have you ever heard about that religion ?" They replied, "We are women, who very seldom leave the house ; where should we hear anything about it ?" "Well then," said I, "this God of whom I have spoken to you is both omnipresent and omniscient. To worship him you neither want incense nor candles, nor the vegetables and fruits such as you are wont to offer to Buddha ; neither is it necessary that you should come to these monasteries and temples to worship Him. This you can do in your own houses. Only pray to Him there, with a true and penitent heart, and with a lively faith upon Him ; and for the sake of Jesus, of whom I will now tell you, He will hear your prayer, pardon your sin, save your soul, and make you fit for the future life." Hereupon I preached to them at some length the Gospel, taking as my text the 16th chapter of St. Matthew's Gospel, and the 15th and 16th verses : "And He saith unto them, But whom say ye that I am ? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Dzang S-vu also gave them a short address.

When he concluded they all said, "It is so, your words are most true, we believe all that you have said."

"Well then," said I, "seeing that you believe, let us at once kneel down and worship this Triune God, Father, Son, and Holy Ghost, of whom we have been telling you, that you may understand how it is that you ought to pray to Him, and that when you return home you may be able to do the same yourselves."

We then knelt down in the monastery with our faces looking outwards and prayed ; the women also kneeling and listening with

much attention to what was said, and one of them, as I myself heard, joining in the prayer. After prayer I then read to them the 10th chapter of the Acts, to show them that the prayer of Cornelius, who prayed in his own house, was heard, and that he, though so good a man, could not dispense with the Saviour. I especially dwelt on the 35th, 36th, and 42nd verses of that chapter.

The women were very much pleased, and having thanked us, they all took their departure, with the exception of one, who seemed unwilling to go away. She tarried behind the others, and after a little came up to me to ask me for a book. I gave her a copy of St. John's Gospel, and directed her attention especially to the 16th and following verses of the 3rd chapter, assuring her that it was only through the atoning work of Christ that any one could be saved.

She replied, "Yes, the doctrine is most true ; I fully believe it."

She was very intelligent and well able to read. I made inquiries about her name and residence. She seemed so very earnest and so very intelligent, I am inclined to think that if St. Paul had been preaching the Gospel to her, he would have baptized her at once.

On my next visit to that district I was unable to find her, as the rebels had been there, and most of the people had in consequence fled. She, I suppose, must have gone with those who went away.

On making inquiries about her, I could only learn that she had been telling the neighbours that on the 24th of the 6th moon she met in the Buddhist monastery two men who were like sages of olden times, and who belonged to the religion of Jesus.

This woman was the second wife of a very rich man in that part of the country. She was in the habit of giving much alms to the poor, and worshipping Buddha with the view of thus preparing herself for the future life. On my last visit to the place I found the "Long-haired" there, which made me hasten back to Ningpo. Since this I have not seen nor heard anything more about her.

Mr. Russell, through the favour of God, the members of the Sanpoh Church are now improving a little. They all now show a willingness, according to their means, to contribute towards the support of the church, and it was the very poorest amongst them who were the first to give money for this purpose.

The Church at Sanpoh has now purchased with its own contributions a mow and a half of land, and has also 6 dollars, and

10,491 cash* put by as a little capital for its own use. I made a commencement of this matter while you, Mr. Russell, were yet at Ningpo in the 1st moon of 1862.

It was brought about in the following way :—When I saw brother Yiang, uncle 'Ong, and uncle Shü-wô† in very great distress from the badness of the times, and the dearness of provisions, I gave them from my own funds a little cash every month. About this time two bags of rice were sent to me from Ningpo, to be given to the most needy members of the Church. When I had done this, those who got none spoke against me for having acted partially and not according to justice, and the most prominent amongst them, who used harsh language against me, were those who had the most ample means themselves. This distressed me very deeply. After some time I took an opportunity of bringing the whole matter before them; of letting them know that this rice which was sent to us, and the money which is given to send us missionaries to preach the Gospel to us, and to build churches for us, is principally contributed by the poor disciples of Jesus in Christian lands, and telling them that such was the duty of all Christians both rich and poor, according to their means; for unless Christians contributed to these objects, how should the great work of spreading the Gospel over the world, and of handing it down from age to age, be accomplished? I told them these things, hoping that they would see the necessity and feel the responsibility of acting in this way themselves. To my great grief, however, none seemed disposed to exercise liberality. I cannot tell you how distressed I felt about it. Still I had nothing else to do but day and night commit the matter in prayer to God, earnestly beseeching Him that He would so bless His people and cause at Sanpoh that the little Church there might not only become a self-supporting Church, but that it too might be the means of extending the Gospel to the regions beyond. This committing of the matter in prayer to God was the only thing I could do, as I was alone, and had no one to consult with. But the Lord was pleased to hear me, and to suggest to me, as I feel persuaded, the following course to pursue. I went to the very poorest amongst the Church mem-

* A "cash" is about the twentieth part of a penny, varying somewhat according to the rate of exchange. A "mow" is about one-fifth of an acre.

† These are not personal relatives of the writer. The expressions of relationship simply denote the respective ages of the persons named, compared with that of the writer.

bers, and spoke to them thus: "The mercy of Jesus in making you believers and heirs of everlasting happiness is boundless in the extreme. He has, moreover, graciously brought you through all your late difficulties and trials to the present hour, under circumstances for which you ought to be deeply thankful. You ought, then, to make some return for His unspeakable goodness towards you, and you ought to do this publicly before the Church."

Brother Yiang said in reply to this, "Mr. Bao, what return could I make?" I said, "Brother Yiang, you no doubt are very poor; of this I am perfectly aware. Still, I think you could without much difficulty put by at least one cash a day, either to aid the poor, or to go towards the support of those who are preaching the Gospel to you. It is the will of the Lord Jesus that His disciples should mutually assist each other, and do something towards making known His truth to others. By acting in this way you will be making some little return for the great favour He has shown you, as well as doing what is plainly your duty to do. And now let me ask you, are you willing to act in this way or not?" Brother Yiang said, "I am willing. I will gladly contribute one cash a day for the purposes you have mentioned." "Well then," said I, "what you bring to me each Sabbath-day I will enter under your name in a church-book to be kept for this purpose. Now, brother Yiang, are you sure you are willing to do this?" He said, "I am quite willing." After this, grandmother Ts'ih, uncle Shü-wô, brother Siu-be, uncle 'Ong,* who were also amongst the poorest members of the Church, came forward and said that they too wished to act in the same way.

I then had a box made, to be placed in the church, to receive their contributions every Sabbath morning; but hitherto I did not say a word about what I was doing to the wealthier members of the Church—not, Mr. Russell, that I wished to lay the whole burden on these poorer brethren, but by means of their forwardness to stir up the zeal of those who were better able and who ought to be more ready to contribute.

When we had acted in this way for a few Sabbaths, the wealthier members, who saw their poorer brethren putting money into the box, began to inquire *here* and *there* what it meant—for what purpose this money was being given? When told of the object, some of

* *Vide* note in p. 91.

the men amongst them then came to me and said, "We also are willing to contribute." After this some of the wealthier women too said, "We also are ready to give."

At the end of the fourth moon we had over 4,000 cash in the box. In the fifth moon the "Long-haired" came to Sanpoh. Long-hwu's father fled to us for refuge, and would have starved from want but for this little supply of money, by means of which his life was preserved.

And now, Mr. Russell, let me tell you about the fearful punishment which has fallen upon Sanpoh.

The "Long-haired" came there three times. Their slaughter of the people, their carrying many of them into captivity, and their destruction of houses and property, were terrible beyond description. They entered the Sanpoh plain from *Zih-yin*, and penetrated through it to *Zah-nying-san*. They burned the houses in both these places. They also burned the town of *Ming-ngoh-dziang*. Half of the city of *Kwun-hæ-we*, outside the walls, and half of the city inside the walls they also burned.

Yiang-van they also burned; that part of *Sing-s-gyiao** lying along the canal they also burned. They even plundered and burned the little village of *Hæ-din*. They carried off into captivity, or to make soldiers of them, more than 10,000 men from the Sanpoh district alone.

Mr. Russell, though matters have been thus severe in the extreme with us, yet through the boundless favour of Jesus not a single member of our Church has been lost, not a single house of theirs has been burned, and our little church outside *Kwun-hæ-we* has not been in the least injured. A few trifling things, such as plates, dishes, &c., have indeed been taken away from us—but that is all. Truly, our thanks to our gracious Preserver ought to be immeasurable.

From the 6th to the 9th moon we had rest. On the 16th of the 10th moon, being the Sabbath-day, we again commenced our collections. At this time there were some who not only contributed *cash*, but even *dollars*.

Surely God's punishment, though severe, has been all ordered in mercy! Before it the members of the Church were only half dead and half alive; now they begin to have a little life. Heretofore,

* A large unwall'd town of, perhaps, 20,000 inhabitants, almost all bearing the family name of Sing.

when they came to church on Sundays they were in the habit of bringing their baskets and bags with them to buy things in the city, and when I exhorted them not to do so, my exhortations were without effect. On the 23rd of the 10th moon, being Sunday, when they came as usual, I read to them the twentieth chapter of Exodus, and earnestly exhorted them to keep the Sabbath, and prayed that God would enable them to do so. After service I invited them to remain with me to dinner, being anxious that they should spend the whole day with me, that I might instruct them more, and teach them to read in the Roman character.

Since that time I have continued to act in the same way, reading with them every Sabbath, after the service is over, a chapter of St. Matthew's Gospel.

Still, Mr. Russell, notwithstanding all my efforts there are some who will go back to the world. But on the whole I can assure you that things are decidedly improving amongst us. My being able to act, however, as I have now told you, it is not *I* who have acted, but *Jesus* who has acted in me and by me. At present brother *Ming-piao* must be regarded as the most penitent and zealous of our members. Poor old uncle 'Ong has had a very long and severe attack of illness, and is now getting into his dotage.

Mr. Russell, there is yet one other matter which I should like to mention to you, which illustrates the mighty power of God, and His often mysterious mode of acting. When we first came to Kwun-hæ-we, as you know, the people all threatened to burn down our church; and when we wanted to raise the little piece of ground in front of it, we could not get clay to do it anywhere. Who would have thought at that time that the material with which to raise it should be the burned houses of those very persons who then threatened to burn our church, which has now actually taken place; the "Long-haired" having burned their houses, and we having used the burned material for this purpose?

Mr. Moule gave 35,200 cash to the members of the Church to raise this piece of ground; but they declined taking it, preferring to do the work without payment, and so this money has also been put by as a reserved fund for the benefit of the Church.

And now, Mr. Russell, with regard to the general idolatrous practices of the people, about which you have inquired, I am sorry to say that they are going on just the same as before the "Long-haired" came. The temples and monasteries are being restored, and the

theatricals and other idolatrous rites in them are being again performed.

This letter, Mr. Russell, is from your humble scholar, K'æ-hyüing, written in the small house at the back of the Hao-meng-fông, whither I came in consequence of my illness.

LETTER. No. 2.

BOAT, bound for Ningpo,
Thursday, March 5, 1863.

MY DEAR BROTHER,

The evening before last, as I was approaching the place—Nying-kông-gyiao—which I am now leaving, I read with very deep though somewhat tearful pleasure your very interesting article in the “Quarterly Review,” on “Dorset,” which came to me on Monday. The names and the descriptions, especially one of the prospects from Poundbury, brought up dear old memories with I can scarcely say too much force, but at any rate with so much that I could not always look out of dry eyes at old John Dzang, who occasionally, from the opposite corner of the boat, plied me with more or less thoughtful questions and remarks about the verities of Christianity and the errors of Romanism, and also the prospects of our little struggling cause here in Ningpo. I was at last fain to tell him what I was reading, and that to my own mind, unless I could be assured that I was distracted, it was an evidence of the reality of the faith I preached that it had created in me and sustained for twelve years past the willingness to be exiled from the places and persons that I love best on earth. And I think it is such an evidence. As I sat yesterday in the midst of a room full of willing but very obtuse listeners, and thought in the intervals of talk of the terrible obstacles the cause of truth and light and peace have to encounter in China, and felt, as I feel often enough, sad and desponding at the thought, St. Paul’s words, as expressing what I trust is my own real experience, came with a wonderful charm to my memory, “Who hath saved us, and called us with a holy calling . . . hath abolished death, and brought life and immortality to light through the Gospel.” Yes, thanks be to Him, there is a region of steady and unclouded light; and I would look towards it, steer for it, and, as far as may be, “walk in the light of the Lord” through all life’s sea of storms and confusion and awfully mysterious darkness.

What impelled me to take up my pen just now was that I

thought a little description of my yesterday's trip and to-day's return might interest you, and would be my best return for the pleasure you have given me by picturing to me once more the never-to-be-forgotten downs and coasts and streams of dear old Dorset. Mother may have told you of a trip I made a week or two before Christmas to the town of Tsông-t'seng, to visit and (as I was led to do) baptise the old father of my cook, T'se S-vu, on his death-bed. Ten days after that the old man died; and at the son's request I sent down John Dzang and Ling-teh to assist at the funeral, and co-operate with him and his still heathen brothers in resisting any influence that might be used, by their numerous relatives, to conduct the ceremonies according to idolatrous usage. The two catechists came back much pleased at the attention of the large funeral party (sixty or seventy partook of the feast), and at the absence of all that was inconsistent with Christianity. Last Monday week a young man, an old friend of my cook's, came up from his village, a couple of miles beyond Tsông-ts'eng, expressly to inquire about religion. He had not seen the cook for ten years; and going over to visit him, he had been told of his conversion and of the baptism and burial of his old father. He is said to have had some thoughts before of devoting himself to a life of Buddhist asceticism, from weariness of the world. And now, when he heard of his friend's change, he came up at once to ask the reason of it. It was a time of close and incessant engagement for me, so that I scarcely saw him. Dzang and his friend Ts'e, however, talked much and long to him; and I added a few words as he was parting.

On Saturday he came up again with his fourth brother (he is himself the youngest of seven sons—a strong, hearty, though ugly young fellow, not at all in appearance an ascetic). He had ascertained that the next day was Sunday, and he had brought up his brother, who at one time had seen something of Romanist Christianity, that they might inquire further and witness our religious ceremonies. As before, I had little to say to them, excepting on Saturday and Sunday nights, when I expounded the Prodigal Son and the close of Matt. xxviii. for their especial behoof. They spoke much of their old mother, who had heard of, and wished to embrace Christianity, but who was too old to come up for teaching. "Could I go down and speak more fully at their house?" I promised to try, or else to get another to go. I had arranged to go down on Monday with Dzang to his village, to look at a room I am fitting up as a schoolroom for one of my late pupils. At

first I thought I would hurry back from thence, and get Arthur to go down on my return. It seemed, however, that I might manage all without disappointing myself of the pleasure of being at home on my wife's birthday, to-morrow ; so I determined to do so.

Monday, like the previous three or four days, was as warm as a June day at home, with a splendid but too glaring sun. We knew very well, however, that such weather does not last. So I started with bedding and sheepskin and coats, just as if it had been Christmas. Sure enough, the change came within twenty-four hours of my starting, first of all in the form of rain at Dzang's village, whilst we were inspecting the schoolroom, and ultimately in that of snow, which now whitens the crests of all the higher hills. The rain, however, has been the great feature of interest in one or two ways. We left Dzang's village as soon as my object was attained, and crossing a sluice got to the picturesque town of Nying-kông-gyiao on Tuesday night. Thence one had to walk, or go against the current in a skiff, eight or ten miles farther, as the canal-boat would have been brought up by the first rapid. On Wednesday morning, therefore, the rainy aspect of things was anything but favourable ; yet, as it did not rain much, and if I lost this opportunity I might not soon find time for another attempt, I determined to go forward. So we put my bedding and bread and meat (I am not a Chinaman in respect of diet yet) into a skiff, with one of my boatmen as servant, and Dzang and I started to walk. I offered him the skiff, but he declared for the road, as he told me last evening, because he was somewhat chilled already, and feared the long sitting in the boat. I was aguish (headache and leg-ache), but it wore off. The walk is intensely beautiful everywhere—the broad bed of the torrent almost everywhere visible, with here and there a brawling stickle ; here and there a broad deep pool ; abrupt hills studded with rock, but all the lower ones more or less clothed with covert and firs ; villages and hamlets situated in nooks of the hills, among fields of wheat and mulberry trees, and a medicinal plant now in flower, and looking like the old "snake's head" of our gardens. These features made the walk a very delightful one in spite of the rain. We had two halts—one in a ruined convent (Buddhist), one at the house of my cook's relatives, among the charred ruins of Tsông-ts'eng ; and the copious tea and the preachings to poor old women and wayfarers, helped both body and mind in getting over the ground. After passing Tsông-ts'eng we

crossed the stream twice by long wooden suspension bridges, made of fir poles, the pathway being made of sticks laid across and lashed with bamboo splints. One of them ran for two-thirds of its length over dry shingle; and I asked a boy, who was passing at the time, whether the stream was ever high enough to cover the shingle. I little thought that I should so soon be eye-witness of the fact. The actual stream was not wider than the river under Poundbury. Shingle and all would make it perhaps as wide as the meadow between that "classic" water and the "new" Bath Road. To-day, though the rain was but a gentle one, effectually kept out of me by a Chinese umbrella and cloth leggings and great-coat, the whole breadth is one roaring torrent, with waves in some spots quite high enough to make steering a ticklish undertaking.

In due time we arrived at the village Dziang-li-fong, where the inquirers lived, and we were just asking after their dwelling when they came running down the street to meet us. They brought us into their house, a queer, hard-to-describe, bettermost Chinese cottage. I don't know whether it is illusion, but I always fancy that such a house is very much like the older farm-cottages at home, *e.g.* in Wareham Street. Tea and tobacco were offered us at once; and I swallowed both pretty freely, as Chinese tobacco is, I fancy, absolutely unintoxicating, and it has at least the merit of slightly warming one, and effectually fumigating the unsavoury air of such a room as we were welcomed into. One of the next acts of attention was bringing hot water for our feet. You must not think anyone offered to perform the act of washing them; but presenting the basin and cloth (*vice* towel) was done very courteously, and the comfort to our soaked feet was very great. Very soon they spread an afternoon lunch, and were very sad that I could not go heartily into their viands. I had forewarned them of the fact, however, and now comforted them by producing my biscuit tin and eating with them. The room, a smaller and tidier one into which we had been brought, was of course filled from the first. I counted once or twice, and there were always some fifteen or twenty men and great lads, besides children and the earnest old mother. The rain, preventing them from their ordinary occupation of woodcutting, kept up the congregation or congregations, for they changed in the course of the afternoon; and thus we were engaged, Dzang and I, in alternately addressing them till nine or ten at night. At dark, by which time my commissariat had come

up, we had supper ; but I could not but feel thankful that, now I am entering on my sixth year at Ningpo, after what would have been to me, without any preliminary ague, a very tiring walk any time between my degree and my leaving England, I am able, with scarcely any food until six o'clock, to go on with a somewhat laborious hortatory and didactical talk for a good proportion of five or six hours.

At last we had regular family prayers—*i.e.*, I read and expounded St. Luke's account of the Lord's death and resurrection ; and then we all knelt down, and, beginning with the General Confession, I prayed with and for the little congregation of heathen. The two brothers had seen our "Prayers" at Ningpo, and they brought mats and a hassock for me to kneel on the earth floor. Every one then departed, and a bed-frame was brought for me, on which I had a capital sleep. If I could have a *viva voce* opportunity, I think I could amuse you with the details of the elaborate observance with which three or four of the men waited on all my wants both at the couchée and the levée. It does not put me out at all now, but in theory it is somewhat disagreeable to have a set of these dirty but well-meaning friends coming in and out, wanting to spread your coverlet, or offering you their much used towel (*alias* dishcloth) instead of your own, or sitting down to contemplate you brush your hair or your teeth. In the morning they brought me what was welcome enough, a bowl of hot tea, and (welcome or not) a pipe duly lighted and the mouth-piece wiped by the presenter's own hand. Of course, whenever I accept such a favour, as I do in all odorous neighbourhoods, I wipe over again on my own account. After breakfast (the *fac simile* of supper, as to-day's dinner was of it—*viz.*, cold meat and bread with a bowl of their rice) we had prayers again, the close of Matt. vi., and then a morning of preaching, very much like yesterday afternoon. I cannot but hope, from the steady gaze with which the old woman and some of her grand-nephews listened to what we said, that God will bless in some measure the seed we have tried to sow. There was little questioning. They are all thorough peasants—only one or two can read, and that stumblingly, and so they asked but few intelligent questions. But the zeal of the young men in coming up twice in one week, some twenty-five miles, for instruction ; the earnest, serious welcome they gave to us, and apparently to our message ; their kindness in seeking out some choice hill plants (the Lan-hwa) for me, and stoutly-refusing not only pay for

to-day's boat, which was their own, but also for yesterday's, which they had contrived to prevent my men from paying for—all make me hope that God had a merciful meaning in calling me to their village.

As to the village itself, and the whole course of the stream down to Nying-kông-gyiao, how I wished over and over again for a brother to admire it with me! I must get, somehow, Arthur to go out once or twice with me. In these sad times it is hard for both to leave together. But oh! how it would have enhanced it to have had dearest father and mother, or Henry, or any of you, to admire in company the beautiful outline and harmony of the hills and all that I have seen as I rushed down the torrent this afternoon. When we rose this morning it seemed doubtful, indeed, if we should get down the swollen stream at all. The rain had fallen all night, and, as I have said, the shingle margin was everywhere covered; stacks of firewood, one of the pole-bridges, and one or two boats had been swept away; and our hosts pressed that I should wait a day or two for the flood to subside. However, I had no time to lose, and said if boats do not go I must walk, and have a man to carry my baggage. Oh no, they said; if I must go, they (the younger brother and a fine young fellow, his cousin) would take me down themselves; it was easy enough in a light boat, only they did not like my going in such miserable weather. It was not bad, however, in the afternoon, and I should have been very sorry to miss the pleasant and often exciting passage down the torrent in the graceful little skiff with Dzang, my boatman, and the two cousins. The first rapid or two and some of the bridges made me, I must confess, a little nervous; but the young cousin steered capitally, and we did not once touch, though it looked once or twice as if we must be dashed against the cliffs, that in some places rose sheer out of the brawling and leep water. The pace was very swift throughout, and the whole course, being amongst the hills, was one succession of interesting views. Some of the hills, particularly an abrupt wall of low hills called the Dragon, opposite the inquirer's cottage, are, I fancy, as nearly like some of the Devonshire coomb-sides, as anything I can compare them to. They are very steep, nearly unscaleable in a direct line, studded with projecting rocks, but, notwithstanding, clothed in a fair measure with a growth of firs and coppice and graceful bamboo. On my way in the boat I saw and heard, for the first time in China, a genuine skylark. He did not seem much appre-

by my companions ; so, after some inquiries about his name, was fain to tell old Dzang Theocritus' story of the lark's at which he grimly smiled. . . .

Your ever loving brother,

G. M.

THE END.

WORKS BY THE AUTHOR.

DEDICATED BY PERMISSION TO THE QUEEN.

BARRACK SERMONS,

PREACHED IN THE RIDING SCHOOL OF THE CAVALRY
BARRACKS AT DORCHESTER.

BEING A FAMILY SERMON.

Second Edition. Pp. xviii. Price 3s. 6d.

SCRIPTURAL CHURCH TEACHING.

FOURTH THOUSAND.

BEING SIXTY-ONE SHORT ADDRESSES ON THE
COLLECT, FIRST LESSONS, EPISTLE AND GOSPEL
FOR THE SUNDAYS AND OTHER FESTIVALS THROUGHOUT THE YEAR.

Price 2s. 6d. or 1s. 6d. half bound.

83 1 35572 53 005 BA 6043









BV 3415 .M6 1868 C.1
A narrative of the conversion
Stanford University Libraries



3 6105 039 217 232

STANFORD UNIVERSITY LIBRARIES
CECIL H. GREEN LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-1493

All books may be recalled after 7 days

DATE DUE

DEC 29 2000

DEC 6 2000

APR 9 2002

MAY 2 2002

